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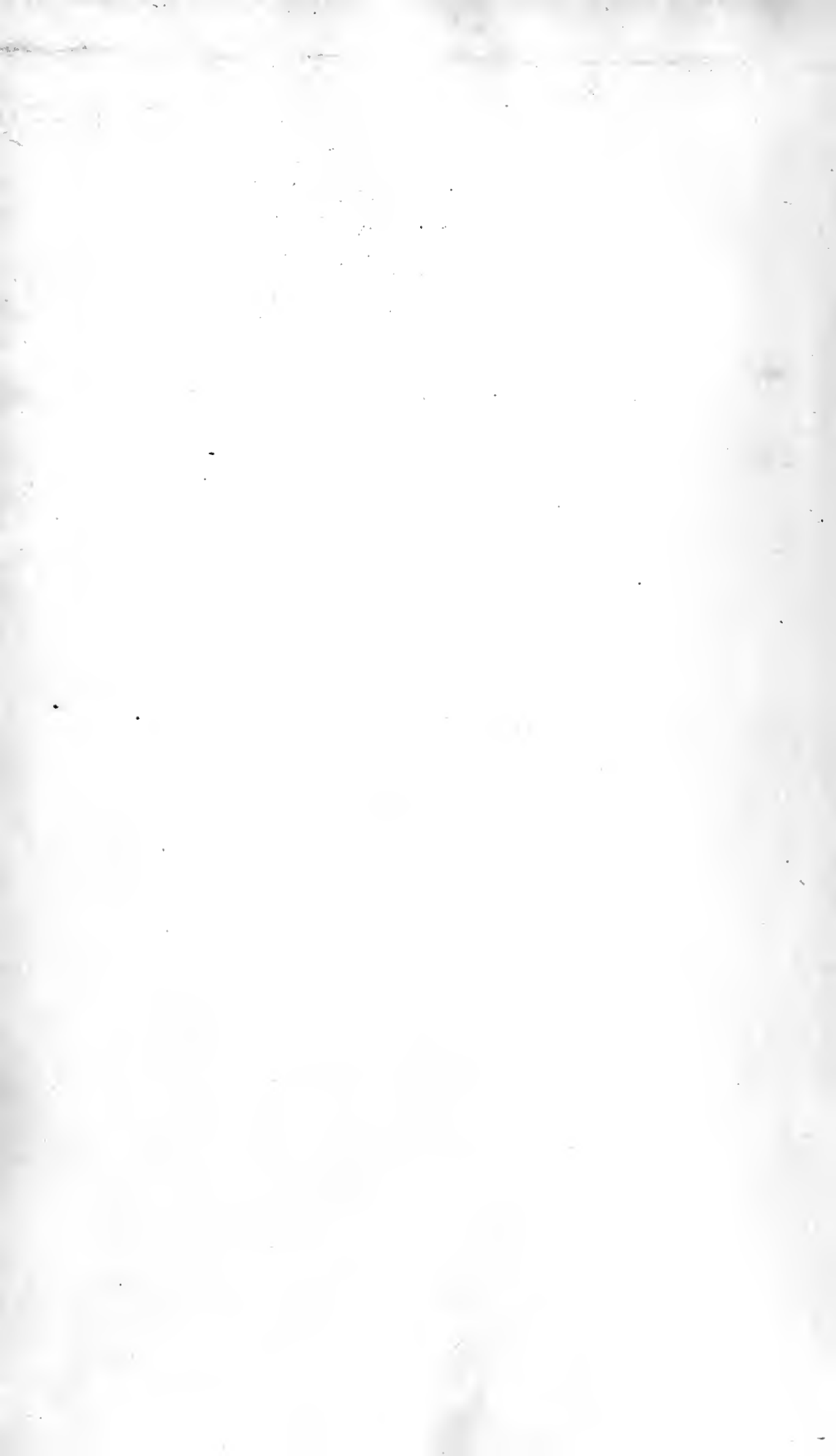
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~~Marianne Constable, the gift of her brother~~

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*Published by J. Becons, at Paternoster Row, Dec. 1<sup>st</sup> 1793.*

*A. Lloyd sc.*

**NIGHT THOUGHTS**

on  
*Life, Death & Immortality,*  
by

**EDWARD YOUNG, L.L.D.**

with *(Notes)*  
*Critical and Illustrative,*

by the  
**REV. C. E. DE COETLOGON, A.M.**

*To which is prefixed*  
*The Life of the Author*  
*Embellished with Fifteen Elegant Engravings.*

Dedicated to the  
*Marchioness of Salisbury.*



**LONDON.**

*Printed for* Chapman & C<sup>o</sup>. *N<sup>o</sup> 96. Fleet St.<sup>t</sup>*



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3782  
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1765  
TO

THE MOST HONOURABLE  
THE  
MARCHIONESS OF SALISBURY;

THIS EDITION OF  
A WORK,  
IN WHICH  
GENIUS AND ART UNITE,  
IN THE SERVICE OF  
TASTE AND MORALS,

IS DEDICATED,

BY

HER LADYSHIP'S  
MOST RESPECTFUL  
AND  
OBEDIENT SERVANT,

\* \* \*

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THE UNIVERSITY OF CHICAGO

1900

STATE OF ILLINOIS

IN SENATE

JANUARY 10, 1900

REPORT

OF THE

COMMISSIONERS

OF THE LAND OFFICE

FOR THE YEAR

ENDING DECEMBER 31, 1899

AND

RECOMMENDATIONS

FOR THE YEAR 1900

CHICAGO: PUBLISHED BY THE UNIVERSITY OF CHICAGO PRESS

1900

THE LIFE  
OF  
DR. EDWARD YOUNG.

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EDWARD YOUNG, the justly celebrated Author of the Night Thoughts, and other pieces, was born in 1684, at Upham, in Hampshire. His father, Edward Young, the rector of that place, and dean of Sarum, was a learned and judicious divine. Our Author, who was his only son, received the early part of his education at Winchester college; and on the 13th of October 1703, at the age of nineteen, was elected on the foundation of New College, Oxford. In this society his continuance was short; for before the end of the year he removed to Corpus Christi, where he entered himself a gentleman commoner.

In 1708, he was put into a law fellowship, at All Souls, by archbishop Tennison. At this college, in 1714, he took the degree of B. C. L. and in 1719, that of D. C. L. In this year he published *Busiris*, a tragedy; in 1721, the *Revenge*; and in 1723, the *Brothers*. About this time he also published his poem on the

Last Day, which being written by a layman, gave the more satisfaction. He soon after sent into the world the Force of Religion, or Vanquished Love, a poem, which was also well received by the public, and especially by the noble family, for whose entertainment it was principally written. In both these poems, it has been said there is a stiffness of versification; but they met with such success as to procure their author the friendship of several of the nobility, and among the rest the patronage of the Duke of Wharton, which greatly helped him in his finances. By the recommendation of his Grace he offered himself a candidate to represent the borough of Cirencester, but did not succeed. The Duke honoured him with his company to All Souls, and through his instance and persuasion was at the expence of erecting a great part of the new buildings then carrying on in that college. The turn of his mind leading him to divinity, he quitted the law, which he had never practised, and having taken orders, in April 1728 was appointed chaplain in ordinary to George the Second.

His Vindication of Providence, and his Estimate of Human Life, were published in this year; they have gone through several editions, and are generally regarded as the best of his prose compositions. In 1730, he was presented



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by his college to the rectory of Welwyn in Hertfordshire, worth about 300*l.* a year, besides the lordship of the manor annexed to it.

He was married in 1731, to lady Betty Lee, widow of colonel Lee, and daughter to the earl of Litchfield (a lady of an eminent genius, and great poetical talents); and it was not long before she brought him a son and heir.

Some time before his marriage, the Doctor walking in his garden at Welwyn, with this lady and another, a servant came to tell him a gentleman wished to speak to him. "Tell him," says the Doctor, "I am too happily engaged to change my situation." The ladies insisted that he should go, as his visitor was a man of rank, his patron, and his friend; and as persuasion had no effect on him, they took him one by the right hand, and the other by the left, and led him to the garden gate. He laid his hand upon his heart, and in that expressive manner for which he was so remarkable, spoke the following lines :

Thus Adam look'd when from the garden driv'n,  
And thus disputed orders sent from Heav'n :  
Like him I go, but yet to go am loth ;  
Like him I go, for angels drove us both.  
Hard was his fate, but mine still more unkind ;  
His Eve went with him, but mine stays behind.

Notwithstanding he was in high esteem with many of the first rank, he never rose to great pre-

ferment. He was a favourite of the late prince of Wales, his present majesty's father, and for some years before his death was a pretty constant attendant at court; but upon the prince's decease all his hopes of farther rising in the church were at an end; and towards the latter part of his life his very desire of it seemed to be laid aside; for in his Night Thoughts he observes that there was one (meaning himself)

“ In Britain born, with courtiers bred,  
Who thought ev'n wealth might come a day too late:”

However, upon the death of Dr. Hales, in 1761, he was made clerk of the closet to the princess dowager of Wales.

About the year 1741 he had the unhappiness to lose his wife, and both her children, which she had by her first husband; a son and daughter, very promising characters. They all died within a short time of each other. What affliction he felt for their loss, as well as for that of his lady, may easily be perceived by his fine poem of the Night Thoughts, occasioned by it. This was a species of poetry peculiarly his own, and has been unrivalled by all who have attempted to copy him. His applause here was deservedly great. The unhappy bard “ whose griefs in melting numbers flow, and melancholy joys diffuse around,”

has been often sung by the profane as well as pious. They were written, as before observed, under the recent pressure of his sorrow for the loss of his wife, and his daughter and son-in-law; they are addressed to Lorenzo, a man of pleasure, and the world; and who, it is generally supposed (and very probably), was his own son, then labouring under his father's displeasure. His son-in-law is said to be characterized by Philander, and his daughter was certainly the person he speaks of under the appellation of Narcissa.—See Night iii. line 62. In her last illness he accompanied her to Montpelier in the south of France, at which place she died soon after her arrival\*.

Being regarded as a heretic, she was denied christian burial. This act of inhumanity is justly resented in the same beautiful poem; see Night iii. line 165; in which his wife also is frequently mentioned; and he thus laments the loss of all three in an apostrophe to Death:

“ Insatiate archer! could not one suffice?

Thy shaft flew thrice, and thrice my peace was slain;

And thrice, ere thrice yon moon had fill'd her horn.”

His Conjectures an Original Composition were written when he was turned of eighty: If

\* She died of a consumption, occasioned by her grief for the death of her mother.

---

it has blemishes mingled with its beauties, it is not to be wondered at, when we consider his great age and the infirmities which generally attend such an advanced period of life. However, the many excellent remarks with which this work abounds, have procured it no small degree of celebrity. The Resignation, a poem, the last and the least esteemed of all our Author's works, was published a short time before his death, and only served to manifest, that the taper of genius, which had so long shone with peculiar brightness in him, was now glimmering in the socket. He died in his parsonage-house, at Welwyn, April 12th, 1765, and was buried, according to his own desire (attended by all the poor of the parish), under the altar-piece of that church, by the side of his wife\*. This altar-piece is adorned with an elegant piece of needle-work by the lady Betty Young, and is deemed one of the most curious in the kingdom.

Some time before his death he ordered all his manuscripts to be burnt. Those that knew how much he expressed in small compass, and that he never wrote on trivial subjects, will lament both the excess of his modesty, and the irreparable loss to posterity; especially when it

\* The bell did not toll at his funeral, nor was any person allowed to be in mourning.

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is considered, that he was the intimate acquaintance of Addison, and was himself one of the writers of the Spectators.

During his lifetime he published two or three sermons, one of which was preached before the House of Commons.—He left an only son and heir, Mr. Frederick Young, who had the first part of his education at Winchester school, and becoming a scholar upon the foundation, was sent, in consequence thereof, to New College in Oxford; but there being no vacancy (though the society waited for one no less than two years), he was admitted in the mean time in Baliol, where he behaved so imprudently as to be forbidden the college. This misconduct disoblged his father so much, that he never would suffer him to come into his sight afterwards: However, by his will he bequeathed to him, after a few legacies, his whole fortune, which was considerable.

Dr. Young, as a christian and divine, might be said to be an example of primeval piety; he gave a remarkable instance of this one Sunday when preaching in his turn at St. James's; for though he strove to gain the attention of his audience, when he found he could not prevail, his pity for their folly got the better of all decorum; he sat back in the pulpit, and burst into a flood of tears.

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His turn of mind was naturally solemn; and he usually, when at home in the country, spent many hours in a day, walking among the tombs in his own church-yard. His conversation, as well as writings, had all a reference to a future life; and this turn of mind mixed itself even with his improvements in gardening: He had, for instance, an alcove with a bench so well painted in it, that at a distance it seemed to be real, but upon a nearer approach the deception was perceived, and this motto appeared:

INVISIBILIA NON DECIPIUNT.

*The things unseen do not deceive us.*

Yet notwithstanding this gloominess of temper, he was fond of innocent sports and amusements: He instituted an assembly and a bowling-green in his parish, and often promoted the mirth of the company in person. His wit was ever poignant\*, and always levelled at those who shewed any contempt for decency and religion. His epigram spoken extempore upon Voltaire is well known: Voltaire happening to ridicule Milton's allegorical personages

\* In his last illness, a friend of the Doctor's calling to know how he did, and mentioning the death of a person, who had been in a decline a long time, said he was quite worn to a shell, by the time he died; Very likely, replied the Doctor, but what is become of the kernel?

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of Death and Sin, Dr. Young thus addressed him;—

Thou art so witty, profligate, and thin,  
Thou seem'st a Milton with his Death and Sin.

As to his character as a poet, his composition was instinct in his youth, with as much vanity as was necessary to excel in that art. He published a collection of such of his works as he thought the best, in 1761, in four volumes duodecimo, and another has been published since. Among these, his Satires, intitled the Love of Fame, or the Universal Passion, are by most considered as his principal performance. They are finely characteristic of that excessive pride or rather folly of following prevailing fashions, and aiming to be more than we really are, or can possibly be. They were written in early life; and if smoothness of style, brilliancy of wit, and simplicity of subject, can ensure applause, our author may demand it on this occasion.

Dean Swift has observed, that if Dr. Young, in his Satires, had been more merry or severe, they would have been more generally pleasing; because mankind are more apt to be pleased with ill-nature and mirth than with solid sense and instruction. It is also observed of his Night Thoughts, that though they are chiefly flights of thinking almost super-human,

such as the description of Death, from his secret stand, noting down the follies of a bacchanalian society, the epitaph upon the departed world, and the issuing of Satan from his dungeon; yet these, and a great number of other remarkably fine thoughts, are sometimes overcast with an air of gloominess and melancholy: Yet it must be acknowledged that they evidence a singular genius, a lively fancy, an extensive knowledge of men and things, especially of the feelings of the human heart; and paint in the strongest colours the vanity of life, with all its fading honours and emoluments, the benefits of true piety, especially in the views of death; and contain the most unanswerable arguments in support of the soul's immortality and a future state.

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# REPORT

## ON THE

The following report was prepared by the committee on the subject of the proposed changes in the constitution of the Association, and is submitted to the Association for its consideration.

The committee has had the honor to receive from the Association a copy of the proposed changes in the constitution, and has carefully examined the same. It is pleased to find that the proposed changes are in accordance with the wishes of the Association, and that they will be of great benefit to the Association.

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## PREFACE.

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AS the occasion of this Poem was real \*, not fictitious; so the method pursued in it was rather imposed, by what spontaneously arose in the Author's mind, on that occasion, than meditated, or designed. Which will appear very probable from the nature of it. For it differs from the common mode of poetry, which is from long narration to draw short morals. Here, on the contrary, the narrative is short, and the morality arising from it, makes the bulk of the poem. The reason of it is, that the facts mentioned, did naturally pour these moral reflections on the thought of the writer.

\* Occasioned by the death of Lady Betty Young, and her son and daughter. See the Doctor's Life, page vi.

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The following is a list of the names of the persons mentioned in the text, arranged in alphabetical order. The names are given in full, including any titles or honorifics, and are followed by the page number on which they are mentioned. The list is as follows:

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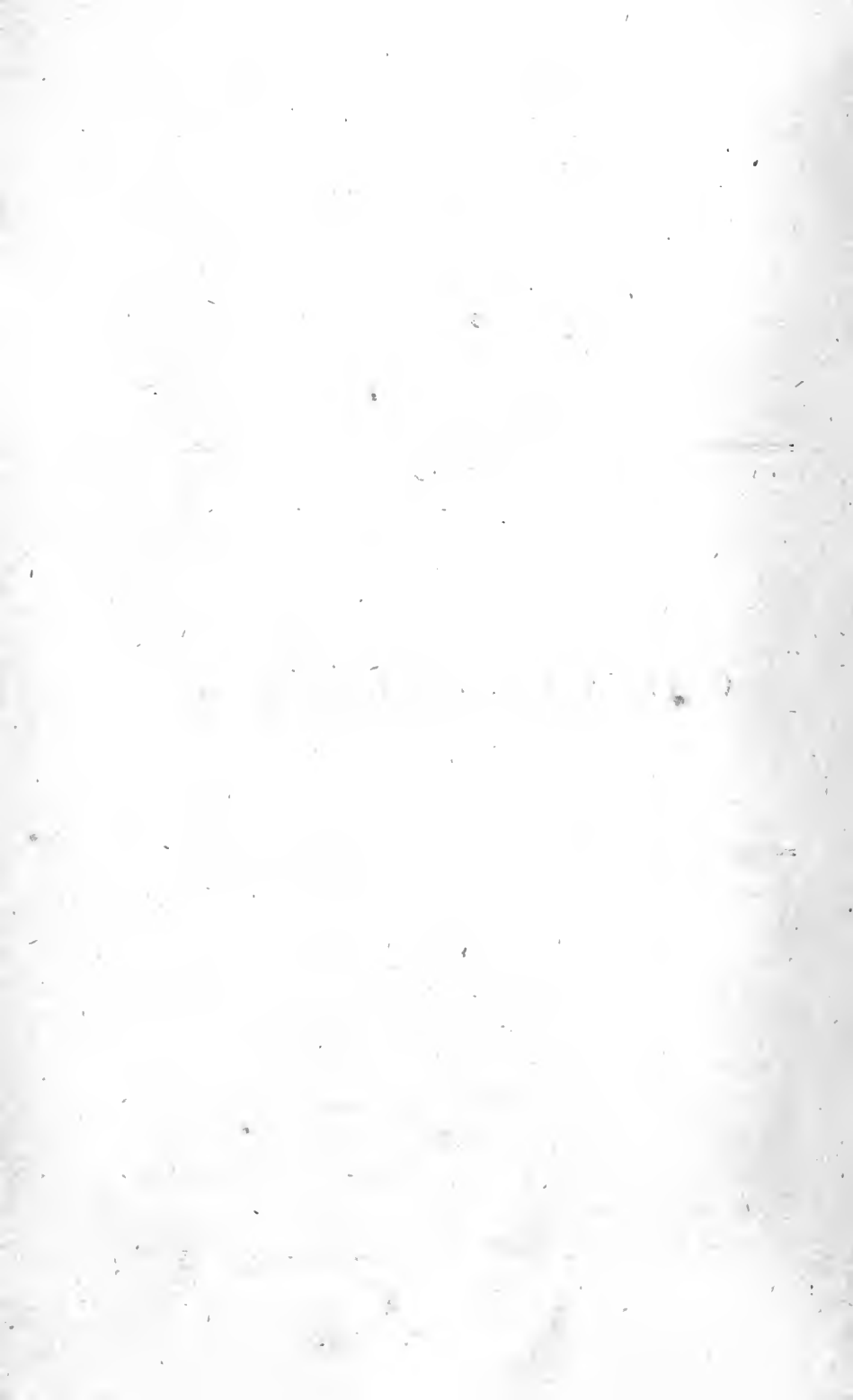
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THE  
COMPLAINT.

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THE  
COMPLAINT.

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*Night the First.*

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ON  
LIFE, DEATH, AND IMMORTALITY.

---

TIR'D Nature's sweet restorer, balmy Sleep!  
He, like the world, his ready visit pays  
Where Fortune smiles; the wretched he forsakes:  
Swift on his downy pinions flies from woe,  
And lights on lids unsully'd with a tear. 5  
From short (as usual) and disturb'd repose  
I wake: How happy they, who wake no more!  
Yet that were vain, if dreams infest the grave.  
I wake, emerging from a sea of dreams  
Tumultuous; where my wreck'd desponding thought,  
From wave to wave of fancy'd misery, 11  
At random drove, her helm of reason lost:

Though now restor'd, 'tis only change of pain ;  
 (A bitter change!) severer for severe.  
 The day too short for my distress ; and Night, 15  
 Ev'n in the zenith of her dark domain,  
 Is sunshine, to the colour of my fate.

Night, sable goddess! from her ebon throne,  
 In rayless majesty, now stretches forth  
 Her leaden sceptre o'er a slumb'ring world. 20  
 Silence, how dead! and darkness, how profound!  
 Nor eye, nor list'ning ear, an object finds;  
 Creation sleeps. 'Tis as the gen'ral pulse  
 Of life stood still, and Nature made a pause;  
 An awful pause! prophetic of her end. 25  
 And let her prophecy be soon fulfill'd :  
 Fate! drop the curtain ; I can lose no more.

Silence and Darkness! solemn sisters! twins  
 From ancient Night, who nurse the tender thought  
 To Reason, and on Reason build Resolve 30  
 (That column of true majesty in Man),  
 Assist me: I will thank you in the grave;  
 The grave, your kingdom: There this frame shall fall  
 A victim sacred to your dreary shrine.  
 But what are ye? 35

THOU, who didst put to flight  
 Primæval Silence, when the morning stars,  
 Exulting, shouted o'er the rising ball ;  
 O THOU! whose word from solid darkness struck  
 That spark, the sun, strike wisdom from my soul; 40  
 My soul, which flies to Thee, her trust, her treasure,  
 As misers to their gold, while others rest.

Through this opaque of Nature and of Soul,  
 This double night, transmit one pitying ray,





*Night, sable goddess! from her ebony throne,  
In rayless majesty, now stretches forth  
Her leaden sceptre o'er a slumbering world.*

Night 1. Line 18.



To lighten, and to cheer. O lead my mind 45  
 (A mind that fain would wander from its woe),  
 Lead it through various scenes of life and death ;  
 And from each scene, the noblest truths inspire.  
 Nor less inspire my conduct than my song ;  
 Teach my best reason, reason ; my best will 50  
 Teach rectitude ; and fix my firm resolve  
 Wisdom to wed, and pay her long arrears :  
 Nor let the phial of thy vengeance, pour'd  
 On this devoted head, be pour'd in vain.

The bell strikes One. We take no note of time, 55.  
 But from its loss. To give it then a tongue,  
 Is wise in man. As if an angel spoke,  
 I feel the solemn sound. If heard aright,  
 It is the knell of my departed hours :  
 Where are they? With the years beyond the flood. 60  
 It is the signal that demands despatch :  
 How much is to be done? My hopes and fears  
 Start up alarm'd, and o'er life's narrow verge  
 Look down—On what? A fathomless abyss ;  
 A dread eternity ! how surely mine ! 65  
 And can eternity belong to me,  
 Poor pensioner on the bounties of an hour ?

How poor, how rich, how abject, how august,  
 How complicate, how wonderful, is Man !  
 How passing wonder He, who made him such ! 70  
 Who centred in our make such strange extremes !  
 From diff'rent natures marvellously mix'd,  
 Connexion exquisite of distant worlds !  
 Distinguish'd link in being's endless chain !  
 Midway from Nothing to the Deity ! 75  
 A beam ethereal, sully'd, and absorpt !

Though sully'd and dishonour'd, still divine!  
 Dim miniature of greatness absolute!  
 An heir of glory! a frail child of dust!  
 Helpless immortal! insect infinite! 80  
 A worm! a god!—I tremble at myself,  
 And in myself am lost! At home, a stranger,  
 Thought wanders up and down, surpris'd, aghast,  
 And wond'ring at her own: How reason reels!  
 O what a miracle to Man is Man, 85  
 Triumphantly distress'd! what joy, what dread!  
 Alternately transported, and alarm'd!  
 What can preserve my life? or what destroy?  
 An angel's arm can't snatch me from the grave,  
 Legions of angels can't confine me there. 90  
 'Tis past conjecture; all things rise in proof:  
 While o'er my limbs Sleep's soft dominion spreads,  
 What though my soul fantastic measures trod  
 O'er fairy fields; or mourn'd along the gloom  
 Of pathless woods; or down the craggy steep 95  
 Hurl'd headlong, swam with pain the mantled pool;  
 Or scal'd the cliff; or danc'd on hollow winds,  
 With antic shapes? wild natives of the brain!  
 Her ceaseless flight, though devious, speaks her nature  
 Of subtler essence than the trodden clod; 100  
 Active, ærial, tow'ring, unconfin'd,  
 Unfetter'd with her gross companion's fall.  
 Ev'n silent Night proclaims my soul immortal:  
 Ev'n silent Night proclaims eternal day.  
 For human weal, Heav'n husbands all events: 105  
 Dull Sleep instructs, nor sport vain dreams in vain.

Why then their loss deplore that are not lost?  
 Why wanders wretched thought their tombs around,





*Strong Death, alone can heave the massy bar,  
This gross impediment of clay remove,  
And make us embryos of existence free.*

In infidel distress? Are angels there?  
 Slumbers, rak'd up in dust, ethereal fire? 110  
 They live! they greatly live! a life on earth  
 Unkindled, unconceiv'd! and from an eye  
 Of tenderness, let heav'nly pity fall  
 On me, more justly number'd with the dead.  
 This is the desert, this the solitude: 115  
 How populous, how vital, is the grave!  
 This is creation's melancholy vault,  
 The vale funereal, the sad cypress gloom;  
 The land of apparitions, empty shades!  
 All, all on earth is shadow, all beyond 120  
 Is substance: The reverse is Folly's creed:  
 How solid all, where change shall be no more!  
 This is the bud of being, the dim dawn,  
 The twilight of our day, the vestibule;  
 Life's theatre as yet is shut, and Death, 125  
 Strong Death, alone can heave the massy bar,  
 This gross impediment of clay remove,  
 And make us embryos of existence free.  
 From real life, but little more remote  
 Is he, not yet a candidate for light, 130  
 The future embryo, slumb'ring in his sire.  
 Embryos we must be, till we burst the shell,  
 Yon ambient azure shell, and spring to life,  
 The life of gods, (O transport!) and of man.  
 Yet Man, fool Man! here buries all his thoughts;  
 Inters celestial hopes without one sigh. 136  
 Pris'ner of earth, and pent beneath the moon,  
 Here pinions all his wishes: Wing'd by Heav'n  
 To fly at infinite; and reach it there,  
 Where seraphs gather immortality 140

On Life's fair tree, fast by the throne of God,  
 What golden joys ambrosial clust'ring glow  
 In His full beam, and ripen for the just!  
 Where momentary ages are no more!  
 Where Time, and Pain, and Chance, and Death ex-  
 pire! 145

And is it in the flight of threescore years,  
 To push eternity from human thought,  
 And smother souls immortal in the dust?  
 A soul immortal, spending all her fires,  
 Wasting her strength in strenuous idleness, 150  
 Thrown into tumult, raptur'd, or alarm'd  
 At aught this scene can threaten, or indulge,  
 Resembles ocean into tempest wrought,  
 To waft a feather, or to drown a fly.

Where falls this censure? it o'erwhelms myself; 155  
 How was my heart incrust'd by the world!  
 O how self-fetter'd was my grov'ling soul!  
 How, like a worm, was I wrapt round and round  
 In silken thought, which reptile Fancy spun!  
 Till darken'd Reason lay quite clouded o'er 160  
 With soft conceit of endless comfort here,  
 Nor yet put forth her wings to reach the skies!

Night-visions may befriend (as sung above):  
 Our waking dreams are fatal. How I dreamt  
 Of things impossible! (could Sleep do more?) 165  
 Of joys perpetual in perpetual change!  
 Of stable pleasures on the tossing wave!  
 Eternal sunshine in the storms of Life!  
 How richly were my noontide trances hung  
 With gorgeous tapestries of pictur'd joys, 170  
 Joy behind joy, in endless perspective!



Till at Death's toll, whose restless iron tongue  
 Calls daily for his millions at a meal,  
 Starting I woke, and found myself undone.  
 Where's now my frenzy's pompous furniture? 175  
 The cobwebb'd cottage, with its ragged wall  
 Of mould'ring mud, is royalty to me.

The spider's most attenuated thread,  
 Is cord, is cable, to Man's tender tie  
 On earthly bliss; it breaks at every breeze. 180

O ye blest scenes of permanent delight!  
 Full, above measure! lasting, beyond bound!  
 A perpetuity of bliss, is bliss.

Could you, so rich in rapture, fear an end,  
 That ghastly thought would drink up all your joy, 185  
 And quite unparadise the realms of light.

Safe are you lodg'd above these rolling spheres;  
 The baleful influence of whose giddy dance  
 Sheds sad vicissitude on all beneath.

Here teems with revolutions ev'ry hour; 190  
 And rarely for the better; or the best,  
 More mortal than the common births of Fate.

Each moment has its sickle, emulous  
 Of Time's enormous scythe, whose ample sweep  
 Strikes empires from the root; each moment plays 195  
 His little weapon in the narrower sphere  
 Of sweet domestic comfort, and cuts down  
 The fairest bloom of sublunary bliss.

Bliss! sublunary bliss!—proud words, and vain!  
 Implicit treason to divine decree! 200  
 A bold invasion of the rights of Heav'n!  
 I clasp'd the phantoms, and I found them air;  
 O had I weigh'd it ere my fond embrace!

What darts of agony had miss'd my heart !  
 Death ! great proprietor of all ! 'tis thine 205  
 To tread out empire, and to quench the stars.  
 The sun himself by thy permission shines ;  
 And, one day, thou shalt pluck him from his sphere.  
 Amidst such mighty plunder, why exhaust  
 Thy partial quiver on a mark so mean ? 210  
 Why thy peculiar rancour wreak'd on me ?  
 Insatiate archer ! could not one suffice ?  
 Thy shaft flew thrice ; and thrice my peace was slain ;  
 And thrice, ere thrice yon moon had fill'd her horn.  
 O Cynthia ! why so pale ? Dost thou lament 215  
 Thy wretched neighbour ? grieve to see thy wheel  
 Of ceaseless change outwhirl'd in human life ?  
 How wanes my borrow'd bliss ! from Fortune's smile,  
 Precarious courtesy ! not Virtue's sure,  
 Self-given, solar, ray of sound delight. 220  
 In ev'ry vary'd posture, place, and hour,  
 How widow'd ev'ry thought of ev'ry joy !  
 Thought, busy thought ! too busy for my peace ;  
 Through the dark postern of time long elaps'd,  
 Led softly, by the stillness of the night, 225  
 Led, like a murderer, (and such it proves !)  
 Strays (wretched rover !) o'er the pleasing past ;  
 In quest of wretchedness perversely strays ;  
 And finds all desert now ; and meets the ghosts  
 Of my departed joys, a numerous train ! 230  
 I rue the riches of my former fate ;  
 Sweet comfort's blasted clusters I lament ;  
 I tremble at the blessings once so dear ;  
 And ev'ry pleasure pains me to the heart.  
 Yet why complain ? or why complain for one ? 235



*My shaft flew thrice; and thrice my peace was slain;  
And thrice, ere thrice you moon had fill'd her horn.*

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Night 1<sup>st</sup> line 212.



Hangs out the sun his lustre but for me,  
 The single man? Are angels all beside?  
 I mourn for millions: 'Tis the common lot;  
 In this shape, or in that, has Fate entail'd  
 The mother's throes on all of woman born, 240  
 Not more the children, than sure heirs of pain.

War, Famine, Pest, Volcano, Storm, and Fire,  
 Intestine Broils, Oppression, with her heart  
 Wrapt up in triple brass, besiege mankind:  
 GOD's image, disinherited of day, 245  
 Here, plung'd in mines, forgets a sun was made.  
 There, beings, deathless as their haughty lord,  
 Are hammer'd to the galling oar for life;  
 And plough the winter's wave, and reap despair.  
 Some, for hard masters, broken under arms, 250  
 In battle lopp'd away, with half their limbs,  
 Beg bitter bread through realms their valour sav'd,  
 If so the tyrant, or his minions, doom.

Want, and incurable Disease, (fell pair!)  
 On hopeless multitudes remorseless seize 255  
 At once; and make a refuge of the grave.  
 How groaning hospitals eject their dead!  
 What numbers groan for sad-admission there!  
 What numbers, once in Fortune's lap high-fed,  
 Solicit the cold hand of Charity! 260  
 To shock us more; solicit it in vain!  
 Ye silken sons of pleasure! since in pains  
 You rue more modish visits, visit here,  
 And breathe from your debauch: Give, and reduce  
 Surfeit's dominion o'er you: But so great 265  
 Your impudence, you blush at what is right.

Happy! did sorrow seize on such alone.

Not prudence can defend, or virtue save ;  
 Disease invades the chastest temperance ;  
 And punishment the guiltless ; and alarm,                   270  
 Through thickest shades, pursues the fond of peace.  
 Man's caution often into danger turns,  
 And, his guard falling, crushes him to death.  
 Not Happiness itself makes good her name ;  
 Our very wishes give us not our wish.                   275  
 How distant oft the thing we doat on most,  
 From that for which we doat, felicity !  
 The smoothest course of Nature has its pains ;  
 And truest friends, through error, wound our rest.  
 Without misfortune, what calamities !                   280  
 And what hostilities, without a foe !  
 Nor are foes wanting to the best on earth.  
 But endless is the list of human ills,  
 And sighs might sooner fail, than cause to sigh.  
     A part how small of the terraqueous globe           285  
 Is tenanted by Man ! the rest a waste ;  
 Rocks, deserts, frozen seas, and burning sands !  
 Wild haunts of monsters, poisons, stings, and death,  
 Such is Earth's melancholy map ! But, far  
 More sad ! this earth is a true map of Man.           290  
 So bounded are his haughty lord's delights  
 To Woe's wide empire ; where deep troubles toss,  
 Loud sorrows howl, invenom'd passions bite,  
 Rav'nous calamities our vitals seize,  
 And threat'ning Fate wide opens to devour.           295  
     What then am I, who sorrow for myself ?  
 In age, in infancy, from others aid  
 Is all our hope ; to teach us to be kind.  
 That, Nature's first, last lesson to mankind ;

The selfish heart deserves the pain it feels. 300  
 More gen'rous sorrow, while it sinks, exalts;  
 And conscious virtue mitigates the pang.  
 Nor Virtue, more than Prudence, bids me give  
 Swoln thought a second channel; who divide,  
 They weaken too, the torrent of their grief. 305  
 Take then, O world! thy much-indebted tear:  
 How sad a sight is human happiness,  
 To those whose thought can pierce beyond an hour!  
 O thou, whate'er thou art, whose heart exults!  
 Wouldst thou I should congratulate thy fate? 310  
 I know thou wouldst; thy pride demands it from me.  
 Let thy pride pardon, what thy nature needs,  
 The salutary censure of a friend.  
 Thou happy wretch! by blindness thou art blest;  
 By dotage dandled to perpetual smiles. 315  
 Know, smiler! at thy peril art thou pleas'd;  
 Thy pleasure is the promise of thy pain.  
 Misfortune, like a creditor severe,  
 But rises in demand for her delay;  
 She makes a scourge of past prosperity, 320  
 To sting thee more, and double thy distress.  
 LORENZO, fortune makes her court to thee.  
 Thy fond heart dances, while the syren sings.  
 Dear is thy welfare; think me not unkind;  
 I would not damp, but to secure, thy joys. 325  
 Think not that Fear is sacred to the storm.  
 Stand on thy guard against the smiles of Fate.  
 Is Heav'n tremendous in its frowns? most sure;  
 And in its favours formidable too:  
 Its favours here are trials, not rewards; 330  
 A call to duty, not discharge from care;

And should alarm us, full as much as woes;  
 Awake us to their cause, and consequence;  
 And make us tremble, weigh'd with our desert;  
 Awe Nature's tumults, and chastise her joys, 335  
 Lest, while we clasp, we kill them; nay, invert  
 To worse than simple misery, their charms.  
 Revolted joys, like foes in civil war,  
 Like bosom friendships to resentment sour'd,  
 With rage invenom'd rise against our peace. 340  
 Beware what earth calls happiness; beware  
 All joys, but joys that never can expire.  
 Who builds on less than an immortal base,  
 Fond as he seems, condemns his joys to death.

Mine dy'd with thee, PHILANDER! thy last sigh 345  
 Dissolv'd the charm; the disenchant'd earth  
 Lost all her lustre. Where, her glitt'ring tow'rs?  
 Her golden mountains, where? all darken'd down  
 To naked waste; a dreary vale of tears:  
 The great magician's dead! Thou poor pale piece 350  
 Of out-cast earth, in darkness! what a change  
 From yesterday! thy darling hope so near,  
 (Long-labour'd prize!) O how ambition flush'd  
 Thy glowing cheek! ambition, truly great,  
 Of virtuous praise. Death's subtle seed within, 355  
 (Sly, treach'rous miner!) working in the dark,  
 Smil'd at thy well-concerted scheme, and beckon'd  
 The worm to riot on that rose so red,  
 Unfaded ere it fell; one moment's prey!

Man's foresight is conditionally wise; 360  
 LORENZO! wisdom into folly turns  
 Oft, the first instant; its idea fair  
 To lab'ring thought is born. How dim our eye!



The present moment terminates our sight ;  
 Clouds, thick as those on doomsday, drown the next ;  
 We penetrate, we prophesy in vain. 366  
 Time is dealt out by particles ; and each,  
 Ere mingled with the streaming sands of life,  
 By Fate's inviolable oath is sworn .  
 Deep silence, " Where eternity begins." 370  
     By Nature's law, what may be, may be now ;  
 There's no prerogative in human hours.  
 In human hearts what bolder thought can rise,  
 Than Man's presumption on to-morrow's dawn ?  
 Where is to-morrow ? In another world. 375  
 For numbers this is certain ; the reverse  
 Is sure to none ; and yet on this perhaps,  
 This peradventure, infamous for lies,  
 As on a rock of adamant we build  
 Our mountain hopes ; spin our eternal schemes, 380  
 As we the fatal sisters would out-spin,  
 And, big with life's futurities, expire.  
     Not ev'n PHILANDER had bespoke his shroud,  
 Nor had he cause ; a warning was deny'd :  
 How many fall as sudden, not as safe ! 385  
 As sudden, though for years admonish'd home.  
 Of human ills the last extreme beware,  
 Beware, LORENZO ! a slow-sudden death.  
 How dreadful that deliberate surprise !  
 Be wise to-day ; 'tis madness to defer ; 390  
 Next day the fatal precedent will plead ;  
 Thus on, till wisdom is push'd out of life.  
 Procrastination is the thief of time ;  
 Year after year it steals, till all are fled,  
 And to the mercies of a moment leaves . 395

The vast concerns of an eternal scene.  
 If not so frequent, would not this be strange?  
 That 't is so frequent, this is stranger still.  
 Of Man's miraculous mistakes, this bears  
 The palm, "That all men are about to live," 400  
 For ever on the brink of being born.  
 All pay themselves the compliment to think  
 They one day shall not drivel; and their pride  
 On this reversion takes up ready praise;  
 At least their own; their future selves applauds; 405  
 How excellent that life they ne'er will lead!  
 Time lodg'd in their own hands is Folly's vails;  
 That lodg'd in Fate's, to Wisdom they consign;  
 The thing they can't but purpose, they postpone:  
 'Tis not in folly, not to scorn a fool; 410  
 And scarce in human wisdom to do more.  
 All promise is poor dilatory Man,  
 And that through ev'ry stage: When young, indeed,  
 In full content we, sometimes, nobly rest,  
 Un-anxious for ourselves; and only wish, 415  
 As duteous sons, our fathers were more wise.  
 At thirty, Man suspects himself a fool;  
 Knows it at forty, and reforms his plan;  
 At fifty chides his infamous delay,  
 Pushes his prudent purpose to resolve; 420  
 In all the magnanimity of thought  
 Resolves; and re-resolves; then dies the same.

And why? Because he thinks himself immortal.  
 All men think all men mortal, but themselves;  
 Themselves, when some alarming shock of fate 425  
 Strikes thro' their wounded hearts the sudden dread;  
 But their hearts wounded, like the wounded air,

Soon close ; where past the shaft, no trace is found.  
 As from the wing no scar the sky retains ;  
 The parted wave no furrow from the keel ; 430  
 So dies in human hearts the thought of death.  
 Ev'n with the tender tear which Nature sheds  
 O'er those we love, we drop it in their grave.  
 Can I forget PHILANDER ? That were strange :  
 O my full heart !—But should I give it vent, 435  
 The longest night, though longer far, would fail,  
 And the lark listen to my midnight song.

The sprightly lark's shrill matin wakes the morn ;  
 Grief's sharpest thorn hard pressing on my breast,  
 I strive, with wakeful melody, to cheer 440  
 The sullen gloom, sweet Philomel ! like thee,  
 And call the stars to listen : Ev'ry star  
 Is deaf to mine, enamour'd of thy lay.  
 Yet be not vain ; there are, who thine excel,  
 And charm thro' distant ages : Wrapt in shade, 445  
 Pris'ner of darkness ! to the silent hours,  
 How often I repeat their rage divine,  
 To lull my griefs, and steal my heart from woe !  
 I roll their raptures, but not catch their fire.  
 Dark, though not blind, like thee, Mæonides ! 450  
 Or, Milton ! thee ; ah ! could I reach your strain !  
 Or his, who made Mæonides our own.  
 Man too he sung : Immortal Man I sing.  
 Oft bursts my song beyond the bounds of life ;  
 What now, but immortality can please ? 455  
 O had he press'd his theme, pursu'd the track,  
 Which opens out of darkness into day !  
 O had he mounted on his wing of fire,  
 Soar'd, where I sink, and sung immortal Man !  
 How had it blest mankind, and rescu'd me ! 460

The first of these is the fact that the  
 government has been successful in  
 maintaining a high level of  
 economic growth. This has been  
 achieved through a combination of  
 factors, including a strong  
 industrial base, a highly skilled  
 workforce, and a stable political  
 environment. The government has  
 also been successful in  
 maintaining a low level of  
 inflation, which has helped to  
 maintain the value of the  
 currency. This has been  
 achieved through a combination of  
 factors, including a tight  
 monetary policy, a strong  
 fiscal policy, and a stable  
 political environment. The  
 government has also been  
 successful in maintaining a  
 high level of social stability,  
 which has helped to maintain  
 the value of the currency. This  
 has been achieved through a  
 combination of factors, including  
 a strong social safety net, a  
 high level of social services,  
 and a stable political  
 environment. The government  
 has also been successful in  
 maintaining a high level of  
 international trade, which has  
 helped to maintain the value of  
 the currency. This has been  
 achieved through a combination  
 of factors, including a strong  
 industrial base, a highly skilled  
 workforce, and a stable political  
 environment. The government  
 has also been successful in  
 maintaining a high level of  
 international relations, which  
 has helped to maintain the  
 value of the currency. This has  
 been achieved through a  
 combination of factors, including  
 a strong industrial base, a  
 highly skilled workforce, and a  
 stable political environment.

## NIGHT THE SECOND.

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ON

TIME, DEATH, AND FRIENDSHIP.

---

“WHEN the cock crew, he wept”—Smote by that  
eye

Which looks on me, on all: That Pow’r, who bids  
This midnight centinel, with clarion shrill  
(Emblem of that which shall awake the dead),  
Rouse souls from slumber into thoughts of Heav’n. 5

Shall I too weep? Where then is fortitude?

And, fortitude abandon’d, where is Man?

I know the terms on which he sees the light;

He that is born, is listed; life is war;

Eternal war with woe. Who bears it best, 10

Deserves it least.—On other themes I’ll dwell.

LORENZO! let me turn my thoughts on thee,

And thine, on themes may profit; profit there,

Where most thy need. Themes, too, the genuine growth

Of dear PHILANDER's dust. He, thus, though dead, 15  
 May still befriend.—What themes? Time's wondrous  
 price,

Death, Friendship, and PHILANDER's final scene.

So could I touch these themes, as might obtain  
 Thine ear, nor leave thy heart quite disengag'd,  
 The good deed would delight me; half-impress 20

On my dark cloud an Iris; and from grief  
 Call glory—Dost thou mourn PHILANDER's fate?

I know thou say'st it: Says thy life the same?  
 He mourns the dead, who lives as they desire.

Where is that thrift, that avarice of Time 25  
 (O glorious avarice!) thought of death inspires,

As rumour'd robberies endear our gold?

O Time! than gold more sacred; more a load  
 Than lead, to fools; and fools reputed wise.

What moment granted Man without account? 30

What years are squander'd, Wisdom's debt unpaid!

Our wealth in days all due to that discharge.

Haste, haste, he lies in wait, he's at the door,  
 Insidious Death! should his strong hand arrest,

No composition sets the pris'ner free. 35

Eternity's inexorable chain

Fast binds; and Vengeance claims the full arrear.

How late I shudder'd on the brink! how late

Life call'd for her last refuge in despair!

That time is mine, O MEAD! to thee I owe; 40

Fain would I pay thee with Eternity.

But ill my genius answers my desire;

My sickly song is mortal, past thy cure.

Accept the will;—that dies not with my strain.

For what calls thy disease, LORENZO? Not 45

For Esculapian, but for moral aid.

Thou think'st it folly to be wise too soon.

Youth is not rich in time ; it may be, poor ;

Part with it as with money, sparing ; pay

No moment but in purchase of its worth ; 50

And what its worth, ask death-beds ; they can tell.

Part with it as with life : Reluctant ; big

With holy hope of nobler time to come ;

Time higher aim'd, still nearer the great mark

Of Men and Angels ; virtue more divine. 55

Is this our duty, wisdom, glory, gain ?

(These Heav'n benign in vital union binds,)

And sport we like the natives of the bough,

When vernal suns inspire ? Amusement reigns

Man's great demand ; to trifle is to live : 60

And is it then a trifle, too, to die ?

Thou say'st I preach, LORENZO ! 'T is confest.

What if, for once, I preach thee quite awake ?

Who wants amusement in the flame of battle ?

Is it not treason to the soul immortal, 65

Her foes in arms, eternity the prize ?

Will toys amuse, when med'cines cannot cure ?

When spirits ebb, when life's enchanting scenes

Their lustre lose, and lessen in our sight,

As lands and cities with their glitt'ring spires 70

To the poor shatter'd bark, by sudden storm

Thrown off to sea, and soon to perish there ;

Will toys amuse ? No : Thrones will then be toys,

And earth and skies seem dust upon the scale.

Redeem we time ?—Its loss we dearly buy. 75

What pleads LORENZO for his high-priz'd sports ?

He pleads time's num'rous blanks ; he loudly pleads

The straw-like trifles on life's common stream.  
 From whom those blanks and trifles, but from thee?  
 No blank, no trifle, Nature made or meant. 80  
 Virtue, or purpos'd virtue, still be thine;  
 This cancels thy complaint at once; this leaves  
 In act no trifle, and no blank in time.  
 This greatens, fills, immortalizes all;  
 This, the blest art of turning all to gold: 85  
 This, the good heart's prerogative to raise  
 A royal tribute from the poorest hours;  
 Immense revenue! every moment pays.  
 If nothing more than purpose in thy pow'r;  
 Thy purpose firm, is equal to the deed: 90  
 Who does the best his circumstance allows,  
 Does well, acts nobly; angels could no more.  
 Our outward act, indeed, admits restraint:  
 'Tis not in things o'er thought to domineer;  
 Guard well thy thought; our thoughts are heard in  
 Heav'n. 95

On all-important time, through ev'ry age,  
 Though much, and warm, the wise have urg'd; the man  
 Is yet unborn, who duly weighs an hour.  
 "I've lost a day"—the Prince who nobly cry'd,  
 Had been an emperor without his crown; 100  
 Of Rome? Say, rather, lord of human race:  
 He spoke, as if deputed by Mankind.  
 So should all speak: So Reason speaks in all;  
 From the soft whispers of that God in Man,  
 Why fly to folly, why to frenzy fly, 105  
 For rescue from the blessings we possess?  
 Time, the supreme!—Time is eternity;  
 Pregnant with all eternity can give;



Pregnant with all that makes archangels smile.  
 Who murders time, he crushes in the birth 110  
 A pow'r ethereal, only not ador'd.  
 Ah! how unjust to Nature, and himself,  
 Is thoughtless, thankless, inconsistent Man!  
 Like children babbling nonsense in their sports,  
 We censure Nature for a span too short; 115  
 That span too short, we tax as tedious too;  
 Torture invention, all expedients tire,  
 To lash the ling'ring moments into speed,  
 And whirl us (happy riddance!) from ourselves.  
 Art, brainless Art! our furious charioteer 120  
 (For Nature's voice unstifled would recal),  
 Drives headlong tow'rds the precipice of Death;  
 Death, most our dread; Death thus more dreadful made;  
 O what a riddle of absurdity!  
 Leisure is pain; takes off our chariot-wheels; 125  
 How heavily we drag the load of life!  
 Blest leisure is our curse; like that of Cain,  
 It makes us wander; wander earth around  
 To fly that tyrant, Thought. As Atlas groan'd  
 The world beneath, we groan beneath an hour. 130  
 We cry for mercy to the next amusement;  
 The next amusement mortgages our fields!  
 Slight inconvenience! Prisons hardly frown,  
 From hateful Time if prisons set us free.  
 Yet when Death kindly tenders us relief, 135  
 We call him cruel; years to moments shrink,  
 Ages to years. The telescope is turn'd,  
 To Man's false optics (from his folly false)  
 Time, in advance, behind him hides his wings,  
 And seems to creep decrepit with his age: 140

Behold him, when past by ; what then is seen,  
 But his broad pinions swifter than the winds ?  
 And all Mankind, in contradiction strong,  
 Rueful, aghast ! cry out on his career.

Leave to thy foes these errors, and these ills ; 145  
 To Nature just, their cause and cure explore.

Not short Heav'n's bounty, boundless our expence ;  
 No niggard, Nature ; Men are prodigals.

We waste (not use) our time ; we breathe, not live.

Time wasted is existence, us'd is life. 150

And bare existence, Man, to live ordain'd,  
 Wrings and oppresses with enormous weight.

And why ? since time was giv'n for use, not waste.

Injoin'd to fly ; with tempest, tide, and stars,

To keep his speed, nor ever wait for Man ; 155

Time's use was doom'd a pleasure ; waste, a pain ;

That Man might feel his error, if unseen :

And, feeling, fly to labour for his cure ;

Not, blund'ring, split on idleness for ease.

Life's cares are comforts, such by Heav'n design'd ; 160

He that has none, must make them, or be wretched.

Cares are employments ; and without employ

The soul is on the rack ; the rack of rest,

To souls most adverse ; action all their joy.

Here, then, the riddle, mark'd above, unfolds ; 165

Then time turns torment, when Man turns a fool.

We rave, we wrestle with great Nature's plan ;

We thwart the Deity ; and 'tis decreed,

Who thwart His will shall contradict their own.

Hence our unnat'ral quarrel with ourselves ; 170

Our thoughts at enmity ; our bosom-broil ;

We push Time from us, and we wish him back ;



*Behold him, when past by ; what then is seen ,  
But his broad pinions swifter than the winds ?*

Night 4.134.



Lavish of lustrums, and yet fond of life ;  
 Life we think long, and short ; Death seek, and shun ;  
 Body and soul, like peevish man and wife,           175  
 United jar, and yet are loth to part.

Oh the dark days of vanity ! while here,  
 How tasteless ! and how terrible when gone !  
 Gone ! they ne'er go ; when past, they haunt us still ;  
 The spirit walks of ev'ry day deceas'd ;           180  
 And smiles an angel, or a fury frowns.  
 Nor death, nor life, delight us. If time past,  
 And time possest, both pain us, what can please ?  
 That which the Deity to please ordain'd,  
 Time us'd. The Man who consecrates his hours   185  
 By vig'rous effort, and an honest aim,  
 At once he draws the sting of life and death ;  
 He walks with Nature ; and her paths are peace.

Our error's cause and cure are seen : See next  
 Time's nature, origin, importance, speed ;           190  
 And thy great gain from urging his career.  
 All-sensual Man, because untouch'd, unseen,  
 He looks on time as nothing. Nothing else  
 Is truly Man's ; 't is Fortune's.—Time's a god.  
 Hast thou ne'er heard of Time's omnipotence ?   195  
 For, or against, what wonders can he do !  
 And will : To stand blank neuter he disdains.  
 Not on those terms was Time (Heav'n's stranger !) sent  
 On his important embassy to Man.

LORENZO ! no : On the long-destin'd hour,           200  
 From everlasting ages growing ripe,  
 That memorable hour of wondrous birth,  
 When the dread SIRE, on emanation bent,  
 And big with Nature, rising in his might,

Call'd forth creation (for then Time was born), 205  
 By Godhead streaming through a thousand worlds ;  
 Not on those terms, from the great days of Heav'n,  
 From old Eternity's mysterious orb,  
 Was Time cut off, and cast beneath the skies ;  
 The skies, which watch him in his new abode, 210  
 Measuring his motions by revolving spheres ;  
 That horologe machinery divine.  
 Hours, days, and months, and years, his children play,  
 Like num'rous wings, around him, as he flies :  
 Or, rather, as unequal plumes they shape 215  
 His ample pinions, swift as darted flame,  
 To gain his goal, to reach his ancient rest,  
 And join anew Eternity his sire ;  
 In his immutability to nest,  
 When worlds, that count his circles now, unhing'd 220  
 (Fate the loud signal sounding) headlong rush  
 To timeless night and chaos, whence they rose.

Why spur the speedy? Why with levities  
 New-wing thy short, short day's too rapid flight?  
 Know'st thou, or what thou dost, or what is done? 225  
 Man flies from Time, and Time from Man; too soon  
 In sad divorce this double flight must end ;  
 And then, where are we? where, LORENZO! then  
 Thy sports? thy pomps?—I grant thee, in a state  
 Not unambitious; in the ruffled shroud, 230  
 Thy Parian tomb's triumphant arch beneath.  
 Has Death his fopperies? Then well may Life  
 Put on her plume, and in her rainbow shine.

Ye well-array'd! Ye lilies of our land!  
 Ye lilies male! who neither toil nor spin 235  
 (As sister lilies might), if not so wise

As Solomon, more sump'tous to the sight!  
 Ye delicate! who nothing can support,  
 Yourselves most insupportable! for whom  
 The winter rose must blow, the Sun put on 240  
 A brighter beam in Leo, silky-soft  
 Favonius breathe still softer, or be chid,  
 And other worlds send odours, sauce, and song,  
 And robes, and notions, fram'd in foreign looms!  
 O ye LORENZOS of our age! who deem 245  
 One moment unamus'd, a misery  
 Not made for feeble Man! who call aloud  
 For ev'ry bauble, drivell'd o'er by sense,  
 For rattles, and conceits of ev'ry cast,  
 For change of follies, and relays of joy, 250  
 To drag your patient through the tedious length  
 Of a short winter's day—say, sages say!  
 Wit's oracles; say, dreamers of gay dreams;  
 How will you weather an eternal night,  
 Where such expedients fail? 255  
 O treach'rous Conscience! while she seems to sleep  
 On rose and myrtle, lull'd with syren song;  
 While she seems, nodding o'er her charge, to drop  
 On headlong Appetite the slacken'd rein,  
 And give us up to License, unrecall'd, 260  
 Unmark'd;—see, from behind her secret stand,  
 The sly informer minutes ev'ry fault,  
 And her dread diary with horror fills.  
 Not the gross act alone employs her pen;  
 She reconnoitres Fancy's airy band, 265  
 A watchful foe! The formidable spy,  
 List'ning, o'erhears the whispers of our camp:  
 Our dawning purposes of heart explores,

And steals our embryos of iniquity.  
 As all-rapacious usurers conceal 270  
 Their doomsday-book from all-consuming heirs;  
 Thus, with indulgence most severe, she treats  
 Us spendthrifts of inestimable Time;  
 Unnoted, notes each moment misapply'd;  
 In leaves more durable than leaves of brass, 275  
 Writes our whole history; which Death shall read  
 In ev'ry pale delinquent's private ear;  
 And judgment publish; publish to more worlds  
 Than this; and endless age in groans resound.  
 LORENZO, such that sleeper in thy breast! 280  
 Such is her slumber; and her vengeance such  
 For slighted counsel; such thy future peace!  
 And think'st thou still thou canst be wise too soon?  
 But why on Time so lavish is my song?  
 On this great theme kind Nature keeps a school, 285  
 To teach her sons herself. Each night we die,  
 Each morn are born anew: Each day, a life!  
 And shall we kill each day? If trifling kills,  
 Sure vice must butcher. O what heaps of slain  
 Cry out for vengeance on us! Time destroy'd 290  
 Is suicide, where more than blood is spilt.  
 Time flies, Death urges, knells call, Heav'n invites,  
 Hell threatens: All exerts; in effort, all;  
 More than creation labours!—labours more?  
 And is there in creation, what, amidst 295  
 This tumult universal, wing'd dispatch,  
 And ardent energy, supinely yawns?—  
 Man sleeps; and Man alone; and Man, whose fate,  
 Fate irreversible, intire, extreme,  
 Endless, hair-hung, breeze-shaken, o'er the gulph 300



A moment trembles; drops! and Man, for whom  
 All else is in alarm! Man, the sole cause  
 Of this surrounding storm! And yet he sleeps,  
 As the storm rock'd to rest.—Throw years away?  
 Throw empires, and be blameless. Moments seize; 305  
 Heav'n's on their wing: A moment we may wish,  
 When worlds want wealth to buy. Bid Day stand still,  
 Bid him drive back his car, and reimport  
 The period past, regive the given hour.

LORENZO, more than miracles we want; 310  
 LORENZO—O for yesterdays to come!

Such is the language of the Man awake;  
 His ardour such, for what oppresses thee.  
 And is his ardour vain, LORENZO? No;  
 That more than miracle the Gods indulge; 315  
 To-day is yesterday return'd; return'd  
 Full-power'd to cancel, expiate, raise, adorn,  
 And reinstate us on the rock of peace.

Let it not share its predecessor's fate;  
 Nor, like its elder sisters, die a fool. 320

Shall it evaporate in fume? fly off  
 Fuliginous, and stain us deeper still?  
 Shall we be poorer for the plenty pour'd?  
 More wretched for the clemencies of Heav'n?

Where shall I find him? Angels! tell me where. 325

You know him: He is near you: Point him out:  
 Shall I see glories beaming from his brow?

Or trace his footsteps by the rising flow'rs?

Your golden wings, now hov'ring o'er him, shed  
 Protection; now, are waving in applause 330

To that blest son of foresight! lord of Fate!

That awful independent on to-morrow!

Whose work is done ; who triumphs in the past ;  
 Whose yesterdays look backward with a smile ;  
 Nor, like the Parthian, wound him as they fly ; 335  
 That common, but opprobrious lot ! Past hours,  
 If not by guilt, yet wound us by their flight,  
 If Folly bounds our prospect by the grave,  
 All feeling of futurity benumb'd ;  
 All god-like passion for eternals quench'd ; 340  
 All relish of realities expir'd ;  
 Renounc'd all correspondence with the skies ;  
 Our freedom chain'd ; quite wingless our desire ;  
 In sense dark-prison'd all that ought to soar ;  
 Prone to the centre ; crawling in the dust ; 345  
 Dismounted ev'ry great and glorious aim ;  
 Embruted ev'ry faculty divine ;  
 Heart-bury'd in the rubbish of the world—  
 The world, that gulph of souls, immortal souls,  
 Souls elevate, angelic, wing'd with fire 350  
 To reach the distant skies, and triumph there  
 On thrones, which shall not mourn their masters  
 chang'd ;  
 Though we from earth ; ethereal, they that fell.  
 Such veneration due, O Man ! to Man.  
 Who venerate themselves, the world despise. 355  
 For what, gay friend ! is this escutcheon'd world,  
 Which hangs out Death in one eternal night ?  
 A night, that glooms us in the noon-tide ray,  
 And wraps our thought, at banquets, in the shroud.  
 Life's little stage is a small eminence, 360  
 Inch-high the grave above ; that home of Man,  
 Where dwells the multitude : We gaze around ;  
 We read their monuments ; we sigh ; and while

We sigh, we sink ; and are what we deplor'd ;  
 Lamenting, or lamented, all our lot ! 365  
 Is Death at distance ? No : He has been on thee ;  
 And giv'n sure earnest of his final blow.  
 Those hours, which lately smil'd, where are they now ?  
 Pallid to thought, and ghastly ! drown'd, all drown'd  
 In that great deep, which nothing disembogues ! 370  
 And, dying, they bequeath'd thee small renown.  
 The rest are on the wing : How fleet their flight !  
 Already has the fatal train took fire ;  
 A moment, and the world's blown up to thee ;  
 The sun is darkness, and the stars are dust. 375  
 'Tis greatly wise to talk with our past hours ;  
 And ask them, what report they bore to Heav'n ;  
 And how they might have borne more welcome news.  
 Their answers form what Men experience call ;  
 If Wisdom's friend, her best ; if not, worst foe. 380  
 O reconcile them ! kind Experience cries,  
 " There's nothing here, but what as nothing weighs ;  
 The more our joy, the more we know it vain ;  
 And by success are tutor'd to despair."  
 Nor is it only thus, but must be so. 385  
 Who knows not this, though grey, is still a child.  
 Loose then from earth the grasp of fond desire,  
 Weigh anchor, and some happier clime explore.  
 Art thou so moor'd thou canst not disengage,  
 Nor give thy thoughts a ply to future scenes ! 390  
 Since, by life's passing breath, blown up from earth,  
 Light, as the summer's dust, we take in air  
 A moment's giddy flight, and fall again ;  
 Join the dull mass, increase the trodden soil,  
 And sleep till Earth herself shall be no more ; 395

Since then (as emmets, their small world o'erthrown)  
 We, sore-amaz'd, from out Earth's ruins crawl,  
 And rise to fate extreme of foul or fair,  
 As Man's own choice, (controller of the skies!)  
 As Man's despotic will, perhaps one hour, 400  
 (O how omnipotent is Time!) decrees;  
 Should not each warning give a strong alarm?  
 Warning, far less than that of bosom torn  
 From bosom, bleeding o'er the sacred dead!  
 Should not each dial strike us as we pass, 405  
 Portentous, as the written wall, which struck,  
 O'er midnight bowls, the proud Assyrian pale,  
 Erewhile high-flush'd with insolence and wine?  
 Like that, the dial speaks; and points to thee,  
 LORENZO! loth to break thy banquet up: 410  
 "O Man, thy kingdom is departing from thee;  
 And, while it lasts, is emptier than my shade."  
 Its silent language such: Nor need'st thou call  
 Thy Magi, to decypher what it means.  
 Know, like the Medean, Fate is in thy walls: 415  
 Dost ask, How? whence? Belshazzar-like, amaz'd!  
 Man's make inclôses the sure seeds of Death;  
 Life feeds the murderer: Ingrate! he thrives  
 On her own meal, and then his nurse devours.  
 But here, LORENZO, the delusion lies; 420  
 That solar shadow, as it measures life,  
 It life resembles too: Life speeds away  
 From point to point, though seeming to stand still.  
 The cunning fugitive is swift by stealth:  
 Too subtle is the movement to be seen; 425  
 Yet soon Man's hour is up, and we are gone.  
 Warnings point out our danger; gnomons, time:

As these are useless when the sun is set ;  
 So those, but when more glorious Reason shines.  
 Reason should judge in all ; in Reason's eye, 430  
 That sedentary shadow travels hard.  
 But such our gravitation to the wrong,  
 So prone our hearts to whisper what we wish,  
 'Tis later with the wise, than he's aware ;  
 A Wilmington goes slower than the sun : 435  
 And all mankind mistake their time of day ;  
 Ev'n age itself. Fresh hopes are hourly sown  
 In furrow'd brows. So gentle life's descent,  
 We shut our eyes, and think it is a plain.  
 We take fair days in winter, for the spring ; 440  
 And turn our blessings into bane. Since oft  
 Man must compute that age he cannot feel,  
 He scarce believes he's older for his years.  
 Thus, at life's latest eve, we keep in store  
 One disappointment sure, to crown the rest ; 445  
 The disappointment of a promis'd hour.

On this, or similar, PHILANDER ! thou,  
 Whose mind was moral, as the preacher's tongue ;  
 And strong, to wield all science, worth the name ;  
 How often we talk'd down the summer's sun, 450  
 And cool'd our passions by the breezy stream !  
 How often thaw'd and shorten'd winter's eve,  
 By conflict kind, that struck out latent truth,  
 Best found, so sought ; to the recluse more coy !  
 Thoughts disentangle, passing o'er the lip ; 455  
 Clean runs the thread ; if not, 't is thrown away,  
 Or kept to tie up nonsense for a song ;  
 Song, fashionably fruitless ; such as stains  
 The fancy, and unhallow'd passion fires ;

Chiming her saints to Cytherea's fane. 460

Know'st thou, LORENZO! what a friend contains?

As bees mix'd nectar draw from fragrant flow'rs,

So men from Friendship, Wisdom and Delight;

'Twins ty'd by Nature; if they part, they die.

Hast thou no friend to set thy mind abroad? 465

Good sense will stagnate. Thoughts shut up, want air,

And spoil, like bales unopen'd to the sun.

Had thought been all, sweet speech had been deny'd;

Speech, thought's canal! Speech, thought's criterion

too! 470

Thought in the mine, may come forth gold or dross;

When coin'd in words, we know its real worth.

If sterling, store it for thy future use;

'T will buy thee benefit; perhaps renown.

Thought too, deliver'd, is the more possess'd;

Teaching, we learn; and, giving, we retain 475

The births of intellect; when dumb, forgot.

Speech ventilates our intellectual fire;

Speech burnishes our mental magazine;

Brightens, for ornament, and whets, for use.

What numbers, sheath'd in erudition, lie 480

Plung'd to the hilts in venerable tomes,

And rusted; who might have borne an edge,

And play'd a sprightly beam, if born to speech!

If born blest heirs to half their mother's tongue!

'T is thought's exchange, which, like th' alternate push

Of waves conflicting, breaks the learned scum, 486

And defecates the student's standing pool.

In Contemplation is his proud resource?

'T is poor, as proud, by converse unsustain'd.

Rude thought runs wild in Contemplation's field; 490

Converse, the menage, breaks it to the bit  
 Of due restraint ; and Emulation's spur  
 Gives graceful energy, by rivals aw'd.  
 'Tis converse qualifies for solitude ;  
 As exercise for salutary rest. 495  
 By that untutor'd, Contemplation raves ;  
 And Nature's fool, by Wisdom's is outdone.  
 Wisdom, though richer than Peruvian mines,  
 And sweeter than the sweet ambrosial hive,  
 What is she, but the means of happiness ? 500  
 That unobtain'd, than folly more a fool ;  
 A melancholy fool, without her bells.  
 Friendship, the means of wisdom, richly gives  
 The precious end, which makes our wisdom wise.  
 Nature, in zeal for human amity, 505  
 Denies, or damps, an undivided joy.  
 Joy is an import ; joy is an exchange ;  
 Joy flies monopolists : It calls for two ;  
 Rich fruit ! Heav'n-planted ! never pluck'd by one.  
 Needful auxiliars are our friends, to give 510  
 To social Man true relish of himself.  
 Full on ourselves descending in a line,  
 Pleasure's bright beam is feeble in delight :  
 Delight intense, is taken by rebound ;  
 Reverberated pleasures fire the breast. 515  
 Celestial Happiness, whene'er she stoops  
 To visit earth, one shrine the goddess finds,  
 And one alone, to make her sweet amends  
 For absent Heav'n—the bosom of a friend ;  
 Where heart meets heart, reciprocally soft, 520  
 Each other's pillow to repose divine.  
 Beware the counterfeit : In Passion's flame

Hearts melt ; but melt like ice, soon harder froze.  
 True love strikes root in Reason ; Passion's foe :  
 Virtue alone entenders us for life : 525  
 I wrong her much—entenders us for ever :  
 Of Friendship's fairest fruits, the fruit most fair  
 Is Virtue kindling at a rival fire,  
 And emulously rapid in her race.  
 O the soft enmity ! endearing strife ! 530  
 This carries Friendship to her noon-tide point,  
 And gives the rivet of eternity.

From Friendship, which outlives my former themes,  
 Glorious survivor of old Time, and Death !  
 From Friendship, thus, that flow'r of heav'nly seed,  
 The wise extract Earth's most Hyblean bliss, 536  
 Superior wisdom, crown'd with smiling joy.

But for whom blossoms this Elysian flow'r ?  
 Abroad they find, who cherish it at home.  
 LORENZO ! pardon what my love extorts, 540  
 An honest love, and not afraid to frown.  
 Though choice of follies fasten on the great,  
 None clings more obstinate, than fancy fond,  
 That sacred friendship is their easy prey ;  
 Caught by the wafture of a golden lure, 545  
 Or fascination of a high-born smile.  
 Their smiles, the great, and the coquet, throw out  
 For other hearts, tenacious of their own ;  
 And we no less of ours, when such the bait.  
 Ye Fortune's cofferers ! Ye pow'rs of wealth ! 550  
 You do your rent-rolls most felonious wrong,  
 By taking our attachment to yourselves.  
 Can gold gain friendship ? Impudence of hope !  
 As well mere Man an angel might beget.



Love, and love only, is the loan for love. 555

LORENZO! pride repress; nor hope to find  
 A friend, but what has found a friend in thee.  
 All like the purchase; few the price will pay;  
 And this makes friends such miracles below.

What if (since daring on so nice a theme) 560  
 I shew thee friendship delicate, as dear,  
 Of tender violations apt to die?  
 Reserve will wound it; and Distrust, destroy.  
 Deliberate on all things with thy friend.  
 But since friends grow not thick on ev'ry bough, 565  
 Nor ev'ry friend unrotten at the core;  
 First, on thy friend, delib'rate with thyself;  
 Pause, ponder, sift; not eager in the choice,  
 Nor jealous of the chosen; fixing, fix;  
 Judge before friendship, then confide till death. 570  
 Well, for thy friend; but nobler far, for thee;  
 How gallant danger for Earth's highest prize!  
 A friend is worth all hazard we can run.  
 "Poor is the friendless master of a world:  
 A world in purchase for a friend is gain." 575  
 So sung he (angels hear that angel sing!  
 Angels from friendship gather half their joy),  
 So sung PHILANDER, as his friend went round  
 In the rich ichor, in the gen'rous blood  
 Of Bacchus, purple god of joyous wit, 580  
 A brow solute, and ever-laughing eye.  
 He drank long health, and virtue to his friend;  
 His friend, who warm'd him more, who more inspir'd.  
 Friendship's the wine of life; but friendship new  
 (Not such was his) is neither strong, nor pure. 585  
 O! for the bright complexion, cordial warmth,

And elevating spirit, of a friend,  
 For twenty summers rip'ning by my side;  
 All feculence of falsehood long thrown down;  
 All social virtues rising in his soul; 590  
 As `crystal clear; and smiling, as they rise!  
 Here nectar flows; it sparkles in our sight;  
 Rich to the taste, and genuine from the heart.  
 High-flavour'd bliss for gods! on earth how rare!  
 On earth how lost!—PHILANDER is no more. 595  
 Think'st thou the theme intoxicates my song?  
 And I too warm?—Too warm I cannot be.  
 I lov'd him much; but now I love him more.  
 Like birds, whose beauties languish, half conceal'd,  
 Till, mounted on the wing, their glossy plumes 600  
 Expanded shine with azure, green, and gold;  
 How blessings brighten as they take their flight!  
 His flight PHILANDER took; his upward flight,  
 If ever soul ascended. Had he dropt,  
 (That eagle genius!) O had he let fall 605  
 One feather as he flew! I, then, had wrote,  
 What friends might flatter; prudent foes forbear;  
 Rivals scarce damn; and Zoilus reprieve.  
 Yet what I can, I must: It were profane  
 To quench a glory lighted at the skies, 610  
 And cast in shadows his illustrious close.  
 Strange! the theme most affecting, most sublime,  
 Momentous most to Man, should sleep unsung!  
 And yet it sleeps, by genius unawak'd,  
 Painim or Christian; to the blush of wit. 615  
 Man's highest triumph! Man's profoundest fall!  
 The death-bed of the just! is yet undrawn  
 By mortal hand: It merits a divine:

Angels should paint it, angels ever there ;  
 There, on a post of honour, and of joy. 620  
 Dare I presume, then ? But PHILANDER bids ;  
 And glory tempts, and inclination calls—  
 Yet am I struck ; as struck the soul, beneath  
 Aërial groves' impenetrable gloom ;  
 Or, in some mighty ruin's solemn shade ; 625  
 Or, gazing by pale lamps on high-born dust,  
 In vaults ; thin courts of poor unflatter'd kings !  
 Or, at the midnight altar's hallow'd flame.  
 It is religion to proceed : I pause—  
 And enter, aw'd, the temple of my theme. 630  
 Is it his death-bed ? No : It is his shrine :  
 Behold him, there, just rising to a god.  
 The chamber where the good man meets his fate,  
 Is privileg'd beyond the common walk  
 Of virtuous life, quite in the verge of Heav'n. 635  
 Fly, ye profane ! If not, draw near with awe.  
 Receive the blessing, and adore the chance,  
 That threw in this Bethesda your disease ;  
 If unrestor'd by this, despair your cure.  
 For, here, resistless demonstration dwells ; 640  
 A death-bed's a detector of the heart.  
 Here tir'd Dissimulation drops her mask,  
 Through life's grimace, that mistress of the scene !  
 Here real, and apparent, are the same.  
 You see the Man ; you see his hold on Heav'n ; 645  
 If sound his virtue ; as PHILANDER's, sound.  
 Heav'n waits not the last moment ; owns her friends  
 On this side death ; and points them out to men ;  
 A lecture silent, but of sov'reign pow'r !  
 To vice, confusion ; and to virtue, peace. 650

Whatever farce the boastful hero plays,  
Virtue alone has majesty in death;  
And greater still, the more the tyrant frowns.

PHILANDER! he severely frown'd on thee.

“ No warning giv'n! Unceremonious fate! 655

A sudden rush from life's meridian joys!

A wrench from all we love! from all we are!

A restless bed of pain! A plunge opaque

Beyond conjecture! Feeble Nature's dread!

Strong Reason's shudder at the dark unknown! 660

A sun extinguish'd! a just op'ning grave!

And oh! the last, last; what? (can words express?

Thought reach?) the last, last—silence of a friend!”

Where are those horrors, that amazement where,

This hideous group of ills (which singly shock) 665

Demands from Man?—I thought him Man till now.

Through Nature's wreck, thro' vanquish'd agonies

(Like the stars struggling thro' this midnight gloom),

What gleams of joy! what more than human peace!

Where, the frail mortal? the poor abject worm? 670

No, not in death, the mortal to be found.

His conduct is a legacy for all,

Richer than Mammon's for his single heir.

His comforters he comforts; great in ruin,

With unreluctant grandeur, gives, not yields 675

His soul sublime; and closes with his fate.

How our hearts burnt within us at the scene!

Whence, this brave bound o'er limits fix'd to Man?

His God sustains him in his final hour!

His final hour brings glory to his God! 680

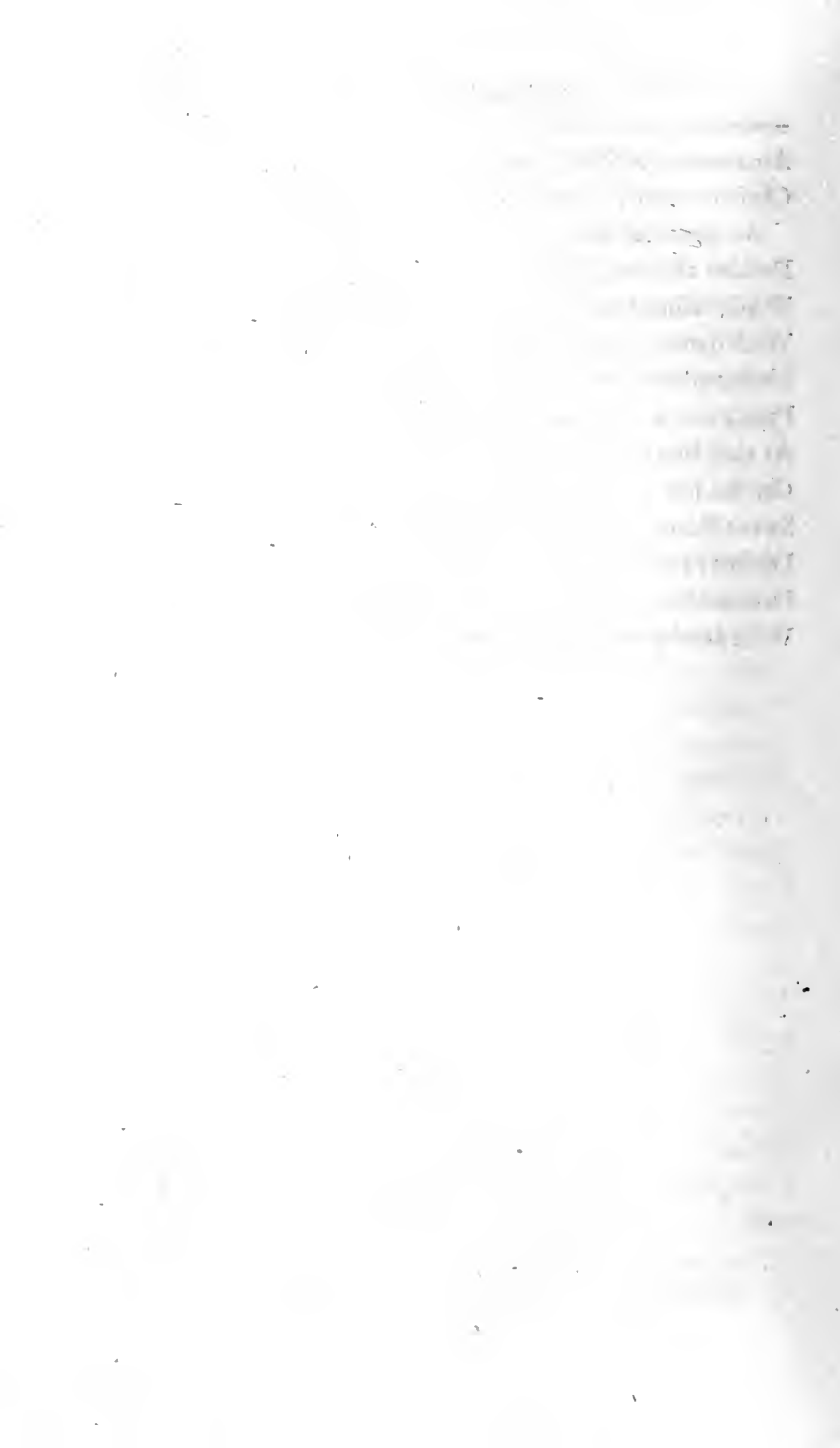
Man's glory Heav'n vouchsafes to call her own.

We gaze; we weep; mixt tears of grief and joy!

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Amazement strikes ! Devotion bursts to flame !  
Christians adore, and infidels believe.

As some tall tow'r, or lofty mountain's brow, 685  
Detains the sun, illustrious from its height ;  
While rising vapours and descending shades,  
With damps, and darkness, drown the spacious vale ;  
Undamp'd by doubt, undarken'd by despair,  
PHILANDER thus augustly rears his head, 690  
At that black hour, which gen'ral horror sheds  
On the low level of th' inglorious throng :  
Sweet Peace, and heav'nly Hope, and humble Joy,  
Divinely beam on his exalted soul ;  
Destruction gild, and crown him for the skies, 695  
With incommunicable lustre bright.





Now woo them ; wed them ; bind them to thy breast ;  
To win thy wish, creation has no more. 16

Or, if we wish a fourth, it is a friend—  
But friends, how mortal ! dang'rous the desire.

Take Phœbus to yourselves, ye basking bards !  
Inebriate at fair Fortune's fountain-head ; 20  
And reeling through the wilderness of joy ;  
Where Sense runs savage, broke from Reason's chain,  
And sings false peace, till smother'd by the pall.  
My fortune is unlike ; unlike my song ;  
Unlike the deity my song invokes. 25

I to Day's soft-ey'd sister pay my court,  
(Endymion's rival !) and her aid implore ;  
Now first implor'd in succour to the Muse.

Thou, who didst lately borrow Cynthia's form,  
And modestly forego thine own ! O thou 30  
Who didst thyself, at midnight hours, inspire !  
Say, why not Cynthia, patroness of song ?  
As thou her crescent, she thy character  
Assumes ; still more a goddess by the change.

Are there demurring wits, who dare dispute 35  
This revolution in the world inspir'd ?  
Ye train Pierian ! to the lunar sphere,  
In silent hour, address your ardent call  
For aid immortal ; less her brother's right.  
She, with the spheres harmonious, nightly leads 40  
The mazy dance, and hears their matchless strain ;  
A strain for gods, deny'd to mortal ear.

Transmit it heard, thou silver queen of heav'n !  
What title, or what name, endears thee most ?  
Cynthia ! Cyllene ! Phœbe !—or dost hear 45  
With higher gust, fair P——D of the skies ?



Is that the soft enchantment calls thee down,  
 More pow'rful than of old Circean charm?  
 Come; but from heav'nly banquets with thee bring  
 The soul of song, and whisper in mine ear 50  
 The theft divine; or in propitious dreams  
 (For dreams are thine) transfuse it through the breast  
 Of thy first votary—but not thy last;  
 If, like thy namesake, thou art ever kind.

And kind thou wilt be; kind on such a theme; 55  
 A theme so like thee, a quite lunar theme,  
 Soft, modest, melancholy, female, fair!  
 A theme that rose all pale, and told my soul,  
 'T was night; on her fond hopes perpetual night;  
 A night which struck a damp, a deadlier damp 60  
 Than that which smote me from PHILANDER'S tomb.  
 NARCISSA follows, ere his tomb is clos'd.

Woes cluster; rare are solitary woes;  
 They love a train, they tread each other's heel;  
 Her death invades his mournful right, and claims 65  
 The grief that started from my lids for him:  
 Seizes the faithless, alienated tear,  
 Or shares it, ere it falls. So frequent death,  
 Sorrow he more than causes, he confounds;  
 For human sighs his rival strokes contend, 70  
 And make distress, distraction. Oh PHILANDER!  
 What was thy fate? A double fate to me;  
 Portent, and pain! a menace, and a blow!  
 Like the black raven hov'ring o'er my peace,  
 Not less a bird of omen, than of prey. 75  
 It call'd NARCISSA long before her hour;  
 It call'd her tender soul, by break of bliss,  
 From the first blossom, from the buds of joy;

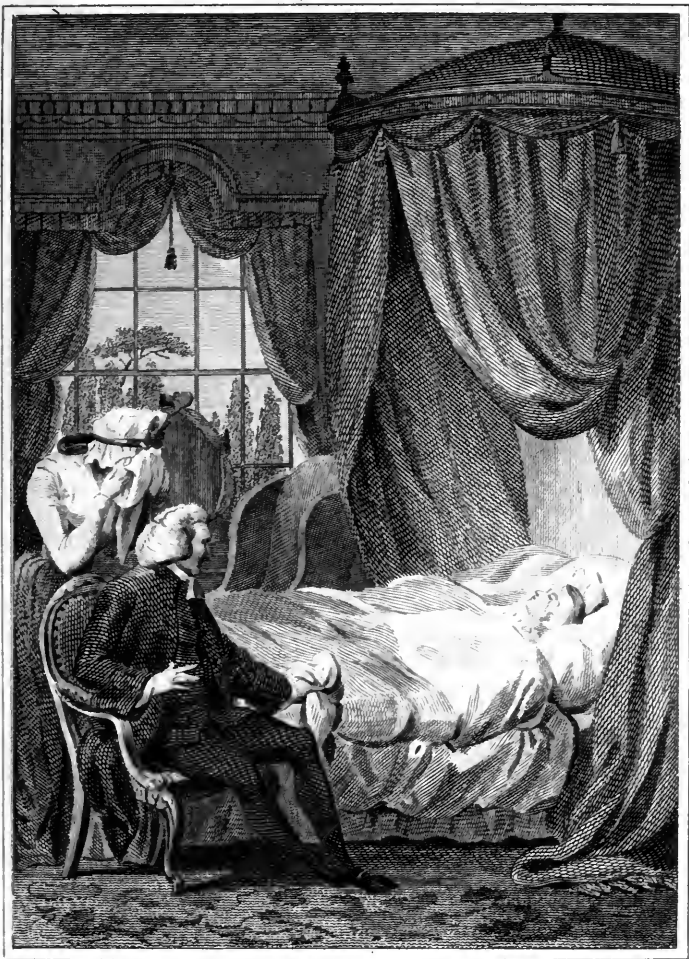
Those few our noxious fate unblasted leaves  
In this inclement clime of human life. 80

Sweet harmonist! and beautiful as sweet!  
And young as beautiful! and soft as young!  
And gay as soft! and innocent as gay!  
And happy (if aught happy here) as good!  
For fortune fond had built her nest on high. 85  
Like birds quite exquisite of note and plume,  
Transfix'd by Fate (who loves a lofty mark),  
How from the summit of the grove she fell,  
And left it unharmonious! all its charm  
Extinguish'd in the wonders of her song! 90  
Her song still vibrates in my ravish'd ear,  
Still melting there, and with voluptuous pain  
(O to forget her!) thrilling through my heart!

Song, beauty, youth, love, virtue, joy! this group  
Of bright ideas, flow'rs of Paradise, 95  
As yet unforfeit, in one blaze we bind,  
Kneel, and present it to the skies; as all  
We guess of Heav'n: And these were all her own.  
And she was mine; and I was—was most blest—  
Gay title of the deepest misery! 100

As bodies grow more pond'rous robb'd of life;  
Good lost weighs more in grief, than gain'd in joy.  
Like blossom'd trees o'erturn'd by vernal storm,  
Lovely in death the beauteous ruin lay;  
And if in death still lovely, lovelier there; 105  
Far lovelier! Pity swells the tide of love.

And will not the severe excuse a sigh?  
Scorn the proud man that is asham'd to weep:  
Our tears indulg'd indeed deserve our shame.  
Ye that e'er lost an angel! pity me. 110



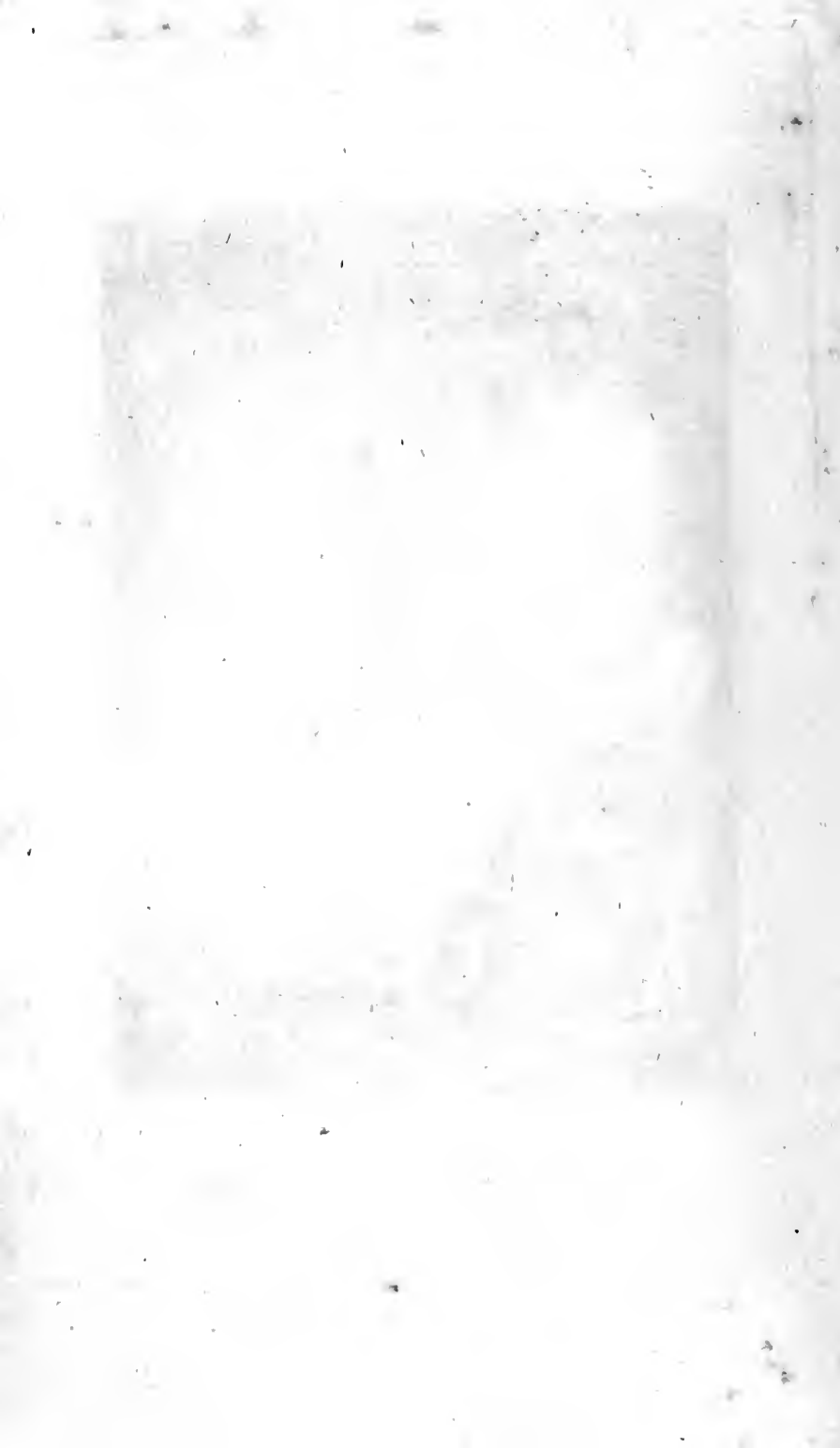
Ormond, delin.

Dudley, sculp.

*Lovely in death the beautiful ruin lay.*

Right 3.1.101.

Published by J. Parsons, No. 21, Estimote Row. June 1. 1793.







\_\_\_\_\_ with haste, parental haste,  
I flew, I snatch'd her from the rigid north,  
Her native bed, on which bleak Boreas blew,  
And bore her nearer to the sun.

Eight 3.L.118.

Published by J. Bessons 21, Paternoster Row, July 1. 1793.

Soon as the lustre languish'd in her eye,  
 Dawning a dimmer day on human sight;  
 And on her cheek, the residence of spring,  
 Pale Omen sat, and scatter'd fears around  
 On all that saw; (and who would cease to gaze, 115  
 That once had seen?) with haste, parental haste,  
 I flew, I snatch'd her from the rigid north,  
 Her native bed, on which bleak Boreas blew,  
 And bore her nearer to the sun; the sun  
 (As if the sun could envy) check'd his beam, 120  
 Deny'd his wonted succour, or with more  
 Regret beheld her drooping, than the bells  
 Of lilies! fairest lilies not so fair.

Queen lilies! and ye painted populace!  
 Who dwell in fields, and lead ambrosial lives; 125  
 In morn and ev'ning dew, your beauties bathe,  
 And drink the sun; which gives your cheeks to glow,  
 And out-blush (mine excepted) ev'ry fair;  
 You gladlier grew, ambitious of her hand,  
 Which often crop'd your odours, incense meet 130  
 To thought so pure. Ye lovely fugitives!  
 Coëval race with Man! for Man you smile;  
 Why not smile at him too? You share indeed  
 His sudden pass; but not his constant pain.

So Man is made, nought ministers delight, 135  
 But what his glowing passions can engage;  
 And glowing passions, bent on aught below,  
 Must, soon or late, with anguish turn the scale;  
 And anguish, after rapture, how severe!  
 Rapture? Bold Man! who tempts the wrath divine,  
 By plucking fruit deny'd to mortal taste, 141  
 Whilst here, presuming on the rights of Heav'n.

For transport dost thou call on ev'ry hour,  
 LORENZO? At thy friend's expense be wise;  
 Lean not on earth; 't will pierce thee to the heart; 145  
 A broken reed at best; but oft a spear;  
 On its sharp point peace bleeds, and hope expires.

Turn, hopeless thought! turn from her: Thought  
 repell'd,

Resenting rallies, and wakes ev'ry woe.  
 Snatch'd ere thy prime! and in thy bridal hour! 150  
 And when kind fortune, with thy lover, smil'd!  
 And when high-flavour'd thy fresh opening joys!  
 And when blind Man pronounc'd thy bliss complete!  
 And on a foreign shore; where strangers wept!  
 Strangers to thee; and, more surprising still, 155  
 Strangers to kindness, wept: Their eyes let fall  
 Inhuman tears; strange tears; that trickled down  
 From marble hearts! obdurate tenderness!  
 A tenderness that call'd them more severe;  
 In spite of Nature's soft persuasion, steel'd; 160  
 While Nature melted, Superstition rav'd;  
 That mourn'd the dead; and this deny'd a grave.

Their sighs incenst; sighs foreign to the will!  
 Their will the tyger suck'd, outrag'd the storm.  
 For oh! the curst ungodliness of zeal! 165  
 While sinful flesh relented, spirit nurst  
 In blind Infallibility's embrace,  
 The sainted spirit petrify'd the breast;  
 Deny'd the charity of dust, to spread  
 O'er dust! a charity their dogs enjoy. 170  
 What could I do? what succour? what resource?  
 With pious sacrilege a grave I stole;  
 With impious piety that grave I wrong'd;



Short in my duty; coward in my grief!  
 More like her murderer, than friend, I crept, 175  
 With soft-suspended step; and, muffled deep  
 In midnight darkness, whisper'd my last sigh.  
 I whisper'd what should echo through their realms:  
 Nor writ her name, whose tomb should pierce the skies.  
 Presumptuous fear! how durst I dread her foes, 180  
 While Nature's loudest dictates I obey'd?  
 Pardon necessity, blest shade! Of grief  
 And indignation rival bursts I pour'd;  
 Half-execration mingled with my pray'r;  
 Kindled at Man, while I his God ador'd; 185  
 Sore grudg'd the savage land her sacred dust;  
 Stamp'd the curst soil; and with humanity  
 (Deny'd NARCISSA) wish'd them all a grave.

Glows my resentment into guilt? What guilt  
 Can equal violations of the dead? 190  
 The dead how sacred! Sacred is the dust  
 Of this heav'n-labour'd form, erect, divine!  
 This heav'n-assum'd majestic robe of earth,  
 He deign'd to wear, who hung the vast expanse  
 With azure bright, and cloth'd the sun in gold. 195  
 When ev'ry passion sleeps that can offend;  
 When strikes us ev'ry motive that can melt;  
 When Man can wreak his rancour uncontroll'd,  
 That strongest curb on insult and ill-will;  
 Then, spleen to dust! the dust of innocence! 200  
 An angel's dust!—This Lucifer transcends;  
 When he contended for the patriarch's bones,  
 'Twas not the strife of malice, but of pride;  
 The strife of pontiff pride, not pontiff gall.  
 Far less than this is shocking in a race 205

Most wretched, but from streams of mutual love ;  
 And uncreated, but for love divine ;  
 And, but for love divine, this moment lost,  
 By fate resorb'd, and sunk in endless night.  
 Man hard of heart to Man ! of horrid things 210  
 Most horrid ! 'mid stupendous, highly strange !  
 Yet oft his courtesies are smoother wrongs ;  
 Pride brandishes the favours he confers,  
 And contumelious his humanity :  
 What then his vengeance ? Hear it not, ye stars ! 215  
 And thou, pale moon ! turn paler at the sound ;  
 Man is to Man the sorest, surest ill.  
 A previous blast foretels the rising storm ;  
 O'erwhelming turrets threaten ere they fall ;  
 Volcanos bellow ere they disemogue ; 220  
 Earth trembles ere her yawning jaws devour ;  
 And smoke betrays the wide-consuming fire :  
 Ruin from Man is most conceal'd when near,  
 And sends the dreadful tidings in the blow.  
 Is this the flight of fancy ? Would it were ! 225  
 Heav'n's Sov'reign saves all beings but himself,  
 That hideous sight, a naked human heart.  
 Fir'd is the muse ? And let the muse be fir'd :  
 Who not inflam'd, when what he speaks, he feels,  
 And in the nerve most tender, in his friends ? 230  
 Shame to Mankind ! PHILANDER had his foes :  
 He felt the truths I sing, and I in him.  
 But he, nor I, feel more : Past ills, NARCISSA !  
 Are sunk in thee, thou recent wound of heart !  
 Which bleeds with other cares, with other pangs ; 235  
 Pangs num'rous, as the num'rous ills that swarm'd  
 O'er thy distinguish'd fate, and, clust'ring there

Thick as the locust on the land of Nile,  
 Made death more deadly, and more dark the grave.  
 Reflect (if not forgot my touching tale) 240  
 How was each circumstance with aspics arm'd!  
 An aspic, each; and all, an Hydra-woe.  
 What strong Herculean virtue could suffice?—  
 Or is it virtue to be conquer'd here?  
 This hoary cheek a train of tears bedews; 245  
 And each tear mourns its own distinct distress;  
 And each distress, distinctly mourn'd, demands  
 Of grief still more, as heighten'd by the whole.  
 A grief like this proprietors excludes:  
 Not friends alone such obsequies deplore; 250  
 They make mankind the mourner; carry sighs  
 Far as the fatal fame can wing her way;  
 And turn the gayest thought of gayest age,  
 Down the right channel, through the vale of death.

The vale of death! that hush'd Cimmerian vale, 255  
 Where Darkness, brooding o'er unfinish'd fates,  
 With raven wing incumbent, waits the day  
 (Dread day!) that interdicts all future change!  
 That subterranean world, that land of ruin!  
 Fit walk, LORENZO, for proud human thought! 260  
 There let my thought expatiate; and explore  
 Balsamic truths, and healing sentiments,  
 Of all most wanted, and most welcome, here.  
 For gay LORENZO's sake, and for thy own,  
 My soul! "The fruits of dying friends survey; 265  
 Expose the vain of life; weigh life and death:  
 Give Death his eulogy; thy fear subdue;  
 And labour that first palm of noble minds,  
 A manly scorn of terror from the tomb."

This harvest reap from thy NARCISSA'S grave. 270  
 As poets feign'd, from Ajax' streaming blood  
 Arose, with grief inscrib'd, a mournful flow'r;  
 Let wisdom blossom from my mortal wound.  
 And first, of dying friends; what fruit from these?  
 It brings us more than triple aid; an aid 275  
 To chase our thoughtlessness, fear, pride, and guilt.

Our dying friends come o'er us like a cloud,  
 To damp our brainless ardours; and abate  
 That glare of life, which often blinds the wise.  
 Our dying friends are pioneers, to smooth 280  
 Our rugged pass to death; to break those bars  
 Of terror, and abhorrence, Nature throws  
 Cross our obstructed way; and thus to make  
 Welcome, as safe, our port from ev'ry storm.  
 Each friend by fate snatch'd from us, is a plume 285  
 Pluck'd from the wing of human vanity,  
 Which makes us stoop from our aërial heights,  
 And, damp'd with omen of our own decease,  
 On drooping pinions of ambition lower'd,  
 Just skim earth's surface, ere we break it up, 290  
 O'er putrid earth to scratch a little dust,  
 And save the world a nuisance. Smitten friends  
 Are angels sent on errands full of love:  
 For us they languish, and for us they die:  
 And shall they languish, shall they die, in vain? 295  
 Ungrateful, shall we grieve their hov'ring shades,  
 Which wait the revolution in our hearts?  
 Shall we disdain their silent soft address;  
 Their posthumous advice, and pious pray'r?  
 Senseless, as herds that graze their hallow'd graves,  
 Tread under-foot their agonies and groans; 301

Frustrate their anguish, and destroy their deaths?

LORENZO! no; the thought of death indulge;  
Give it its wholesome empire! let it reign,  
That kind chastiser of thy soul in joy! 305

Its reign will spread thy glorious conquests far,  
And still the tumults of thy ruffled breast;  
Auspicious æra! golden days, begin!  
The thought of death shall, like a god, inspire.  
And why not think on death? Is life the theme 310

Of ev'ry thought? and wish of ev'ry hour?  
And song of ev'ry joy? Surprising truth!  
The beaten spaniel's fondness not so strange.  
To wave the num'rous ills that seize on life  
As their own property, their lawful prey; 315

Ere Man has measur'd half his weary stage,  
His luxuries have left him no reserve,  
No maiden relishes, unbroach'd delights;  
On cold-serv'd repetitions he subsists,  
And in the tasteless present, chews the past; 320  
Disgusted chews, and scarce can swallow down.

Like lavish ancestors, his earlier years  
Have disinherited his future hours,  
Which starve on orts, and glean their former field.

Live ever here, LORENZO!—Shocking thought!  
So shocking, they who wish, disown it too; 326  
Disown from shame, what they from folly crave.

Live ever in the womb, nor see the light!  
For what live ever here?—With lab'ring step  
To tread our former footsteps? Pace the round 330

Eternal? To climb life's worn, heavy wheel,  
Which draws up nothing new? To beat, and beat,  
The beaten track? To bid each wretched day

The former mock? To surfeit on the same,  
 And yawn our joys; or thank a misery 335  
 For change, though sad? To see what we have seen?  
 Hear, till unheard, the same old slabber'd tale?  
 To taste the tasted, and at each return  
 Less tasteful? O'er our palates to decant  
 Another vintage? Strain a flatter year, 340  
 Through loaded vessels, and a laxer tone?  
 Crazy machines to grind earth's wasted fruits!  
 Ill-ground, and worse concocted! load, not life!  
 The rational foul kennels of excess!  
 Still-streaming thoroughfares of dull debauch! 345  
 Trembling each gulp, lest Death should snatch the bowl.  
 Such of our fine-ones is the wish refin'd!  
 So would they have it: Elegant desire!  
 Why not invite the bellowing stalls, and wilds?  
 But such examples might their riot awe. 350  
 Through want of virtue, that is, want of thought  
 (Though on bright thought they father all their flights),  
 To what are they reduc'd? To love, and hate,  
 The same vain world; to censure, and espouse,  
 This painted shrew of life, who calls them fool 355  
 Each moment of each day; to flatter bad  
 Through dread of worse? To cling to this rude rock,  
 Barren, to them, of good, and sharp with ills,  
 And hourly blacken'd with impending storms,  
 And infamous for wrecks of human hope— 360  
 Scar'd at the gloomy gulph, that yawns beneath.  
 Such are their triumphs! such their pangs of joy!  
 'Tis time, high time, to shift this dismal scene.  
 This hugg'd, this hideous state, what art can cure?  
 One only; but that one, what all may reach; 365



To cling to this rude Rock,  
Barren, to them, of Good, and sharp with Ills,  
And hourly blacken'd with impending Storms,  
And infamous for Urecks of human Hope—  
Scar'd at the gloomy Gulph, that yawns beneath.





Virtue—she, wonder-working goddess! charms  
 That rock to bloom; and tames the painted shrew;  
 And what will more surprise, LORENZO! gives  
 To life's sick, nauseous iteration, change;  
 And straitens Nature's circle to a line. 370  
 Believ'st thou this, LORENZO? Lend an ear,  
 A patient ear, thou'lt blush to disbelieve.  
 A languid, leaden iteration reigns,  
 And ever must, o'er those, whose joys are joys  
 Of sight, smell, taste: The cuckow-seasons sing 375  
 The same dull note to such as nothing prize,  
 But what those seasons from the teeming earth;  
 To doating sense indulge. But nobler minds,  
 Which relish fruits unripen'd by the sun,  
 Make their days various; various as the dyes 380  
 On the dove's neck, which wanton in his rays.  
 On minds of dove-like innocence possest,  
 On lighten'd minds, that bask in virtue's beams,  
 Nothing hangs tedious, nothing old revolves  
 In that, for which they long; for which they live. 385  
 Their glorious efforts, wing'd with heav'nly hope,  
 Each rising morning sees still higher rise;  
 Each bounteous dawn its novelty presents  
 To worth maturing, new strength, lustre, fame;  
 While Nature's circle, like a chariot-wheel 390  
 Rolling beneath their elevated aims,  
 Makes their fair prospect fairer ev'ry hour;  
 Advancing virtue, in a line to bliss;  
 Virtue, which Christian motives best inspire!  
 And bliss, which Christian schemes alone ensure! 395  
 And shall we then, for Virtue's sake, commence  
 Apostates? and turn infidels for joy?

A truth it is, few doubt, but fewer trust,  
 "He sins against this life, who slights the next."  
 What is this life? How few their fav'rite know! 400  
 Fond in the dark, and blind in our embrace,  
 By passionately loving life, we make  
 Lov'd life unlovely; hugging her to death.  
 We give to time eternity's regard;  
 And, dreaming, take our passage for our port. 405  
 Life has no value, as an end, but means;  
 An end deplorable! a means divine!  
 When 't is our all, 't is nothing: Worse than nought;  
 A nest of pains: When held as nothing, much:  
 Like some fair hum'rists, life is most enjoy'd 410  
 When courted least; most worth, when disesteem'd;  
 Then 'tis the seat of comfort, rich in peace;  
 In prospect richer far; important! awful!  
 Not to be mention'd, but with shouts of praise!  
 Not to be thought on, but with tides of joy! 415  
 The mighty basis of eternal bliss!

Where now the barren rock? the painted shrew?  
 Where now, LORENZO! life's eternal round?  
 Have I not made my triple promise good?  
 Vain is the world; but only to the vain. 420  
 To what compare we then this varying scene,  
 Whose worth ambiguous rises, and declines?  
 Waxes, and wanes? (In all propitious, Night  
 Assists me here :) Compare it to the moon;  
 Dark in herself, and indigent; but rich 425  
 In borrow'd lustre from a higher sphere.  
 When gross guilt interposes, lab'ring earth,  
 O'ershadow'd, mourns a deep eclipse of joy;  
 Her joys, at brightest, pallid, to that font

Of full effulgent glory, whence they flow. 430  
 Nor is that glory distant : Oh LORENZO !  
 A good man, and an angel ! these between  
 How thin the barrier ! What divides their fate ?  
 Perhaps a moment, or perhaps a year ;  
 Or, if an age, it is a moment still ; 435  
 A moment, or eternity's forgot.  
 Then be, what once they were, who now are gods ;  
 Be what PHILANDER was, and claim the skies.  
 Starts timid Nature at the gloomy pass ?  
 The soft transition call it, and be cheer'd : 440  
 Such it is often, and why not to thee ?  
 To hope the best is pious, brave, and wise ;  
 And may itself procure what it presumes.  
 Life is much flatter'd, Death is much traduc'd :  
 Compare the rivals, and the kinder crown. 445  
 " Strange competition !" — True, LORENZO ! Strange !  
 So little life can cast into the scale.  
 Life makes the soul dependent on the dust ;  
 Death gives her wings to mount above the spheres.  
 Through chinks, styl'd organs, dim Life peeps at light ;  
 Death bursts th' involving cloud, and all is day ; 451  
 All eye, all ear, the disembodiy'd pow'r.  
 Death has feign'd evils, Nature shall not feel ;  
 Life, ills substantial, Wisdom cannot shun.  
 Is not the mighty Mind, that son of heav'n, 455  
 By tyrant Life dethron'd, imprison'd, pain'd ?  
 By Death enlarg'd, ennobled, deify'd ?  
 Death but intombs the body ; life, the soul.  
 " Is Death then guiltless ? How he marks his way  
 With dreadful waste of what deserves to shine ! 460  
 Art, genius, fortune, elevated pow'r !

With various lustres these light up the world,  
 Which Death puts out, and darkens human race.”  
 I grant, LORENZO! this indictment just:  
 The sage, peer, potentate, king, conqueror, 465  
 Death humbles these; more barb’rous Life, the Man.  
 Life is the triumph of our mould’ring clay;  
 Death, of the spirit infinite, divine!  
 Death has no dread, but what frail Life imparts;  
 Nor Life true joy, but what kind Death improves. 470  
 No bliss has Life to boast, till Death can give  
 Far greater; Life’s a debtor to the grave,  
 Dark lattice! letting in eternal day.

LORENZO! blush at fondness for a life,  
 Which sends celestial souls on errands vile, 475  
 To cater for the sense; and serve at boards,  
 Where ev’ry ranger of the wilds, perhaps  
 Each reptile, justly claims our upper hand.  
 Luxurious feast! a soul, a soul immortal,  
 In all the dainties of a brute bimir’d! 480

LORENZO! blush at terror for a death,  
 Which gives thee to repose in festive bow’rs,  
 Where nectars sparkle, angels minister,  
 And more than angels share, and raise, and crown,  
 And eternize, the birth, bloom, bursts of bliss. 485  
 What need I more? O Death, the palm is thine.

Then welcome, Death! thy dreaded harbingers,  
 Age, and Disease; Disease, though long my guest;  
 That plucks my nerves, those tender strings of life;  
 Which, pluck’d a little more, will toll the bell, 490  
 That calls my few friends to my funeral;  
 Where feeble Nature drops, perhaps, a tear,  
 While Reason and Religion, better taught,





Death is victory ;  
It binds in Chains the raging ills of life ;  
Lust and Ambition, Wrath and Avarice,  
Dragg'd at his Chariot wheel, applaud his power.

Night 8.L. 495.

Congratulate the dead, and crown his tomb  
 With wreath triumphant. Death is victory; 495  
 It binds in chains the raging ills of life :  
 Lust and Ambition, Wrath and Avarice,  
 Dragg'd at his chariot-wheel, applaud his pow'r.  
 That ills corrosive, cares importunate,  
 Are not immortal too, O Death ! is thine. 500  
 Our day of dissolution !—Name it right ;  
 'T is our great pay-day ; 't is our harvest, rich  
 And ripe : What though the sickle, sometimes keen,  
 Just scars us as we reap the golden grain ;  
 More than thy balm, O Gilead ! heals the wound. 505  
 Birth's feeble cry, and Death's deep dismal groan,  
 Are slender tributes low-taxt Nature pays  
 For mighty gain : The gain of each, a life !  
 But O ! the last, the former so transcends,  
 Life dies, compar'd ! Life lives beyond the grave. 510  
 And feel I, Death ! no joy from thought of thee ?  
 Death, the great counsellor, who Man inspires  
 With nobler thought, and fairer deed !  
 Death, the deliverer, who rescues Man !  
 Death, the rewarder, who the rescu'd crowns ! 515  
 Death, that absolves my birth ; a curse without it !  
 Rich Death, that realizes all my cares,  
 Toils, virtues, hopes ; without it a chimera !  
 Death, of all pain the period, not of joy ;  
 Joy's source, and subject, still subsist unhurt ; 520  
 One, in my soul ; and one, in her great Sire ;  
 Though the four winds were warring for my dust.  
 Yes, and from winds, and waves, and central night,  
 Though prison'd there, my dust too I reclaim  
 (To dust when drop proud Nature's proudest spheres),

And live entire. Death is the crown of life : 526  
Were Death deny'd, poor Man would live in vain ;  
Were Death deny'd, to live would not be life ;  
Were Death deny'd, ev'n fools would wish to die.  
Death wounds to cure: We fall ; we rise ; we reign !  
Spring from our fetters ; fasten in the skies ; 531  
Where blooming Eden withers in our sight.  
Death gives us more than was in Eden lost ;  
This king of terrors is the prince of peace.  
When shall I die to vanity, pain, death ? 535  
When shall I die?—When shall I live for ever ?



# NIGHT THE FOURTH.

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## THE CHRISTIAN TRIUMPH.

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CONTAINING

OUR ONLY CURE FOR THE FEAR OF DEATH;

AND

PROPER SENTIMENTS OF HEART ON THAT  
INESTIMABLE BLESSING.

---

A MUCH-indebted muse, O YORKE! intrudes.  
Amid the smiles of Fortune, and of Youth,  
Thine ear is patient of a serious song.  
How deep implanted in the breast of Man  
The dread of Death! I sing its sov'reign cure. 5  
Why start at Death? Where is he? Death arriv'd,  
Is past; not come, or gone, he's never here.  
Ere hope, sensation fails; black-boding Man  
Receives, not suffers, Death's tremendous blow.

The knell, the shroud, the mattock, and the grave;  
 The deep damp vault, the darkness, and the worm;  
 These are the bugbears of a winter's eve, 12  
 The terrors of the living, not the dead.  
 Imagination's fool, and Error's wretch,  
 Man makes a death, which Nature never made; 15  
 Then on the point of his own fancy falls;  
 And feels a thousand deaths, in fearing one.

But were Death frightful, what has Age to fear?  
 If prudent, Age should meet the friendly foe,  
 And shelter in his hospitable gloom. 20  
 I scarce can meet a monument, but holds  
 My younger; ev'ry date cries—"Come away."  
 And what recalls me? Look the world around,  
 And tell me what: The wisest cannot tell.  
 Should any born of woman give his thought 25  
 Full range, on just dislike's unbounded field;  
 Of things, the vanity; of men, the flaws;  
 Flaws in the best; the many, flaw all o'er;  
 As leopards, spotted, or as Æthiops, dark;  
 Vivacious, ill; good dying immature 30  
 (How immature, NARCISSA's marble tells);  
 And at its death bequeathing endless pain;  
 His heart, though bold, would sicken at the sight,  
 And spend itself in sighs for future scenes.

But grant to life (and just it is to grant 35  
 To lucky life) some perquisites of joy;  
 A time there is, when, like a thrice-told tale,  
 Long-rifled life of sweet can yield no more,  
 But from our comment on the comedy,  
 Pleasing reflections on parts well-sustain'd, 40  
 Or purpos'd emendations where we fail'd,

Or hopes of plaudits from our candid Judge,  
 When, on their exit, souls are bid unrobe,  
 Toss Fortune back her tinsel, and her plume,  
 And drop this mask of flesh behind the scene. 45

With me, that time is come; my world is dead;  
 A new world rises, and new manners reign:  
 Foreign comedians (a spruce band) arrive,  
 To push me from the scene, or hiss me there.  
 What a pert race starts up! The strangers gaze, 50  
 And I at them; my neighbour is unknown;  
 Nor that the worst: Ah me! the dire effect  
 Of loit'ring here, of Death defrauded long;  
 Of old so gracious (and let that suffice),  
 My very master knows me not.— 55

Shall I dare say, peculiar is the fate?  
 I've been so long remember'd, I'm forgot.  
 An object ever pressing dims the sight,  
 And hides behind its ardour to be seen.  
 When in his courtiers' ears I pour my plaint, 60  
 They drink it as the nectar of the great;  
 And squeeze my hand, and beg me come to-morrow:  
 Refusal! canst thou wear a smoother form?

Indulge me, nor conceive I drop my theme:  
 Who cheapens life, abates the fear of death: 65  
 Twice-told the period spent on stubborn Troy,  
 Court-favour, yet untaken, I besiege;  
 Ambition's ill-judg'd effort to be rich.  
 Alas! ambition makes my little, less;  
 Embitt'ring the possess'd: Why wish for more? 70  
 Wishing, of all employments, is the worst;  
 Philosophy's reverse; and health's decay!  
 Were I as plump as stall'd Theology,

Wishing would waste me to this shade again.  
 Were I as wealthy as a South-Sea dream, 75  
 Wishing is an expedient to be poor.  
 Wishing, that constant hectic of a fool;  
 Caught at a court; purg'd off by purer air,  
 And simpler diet; gifts of rural life!  
 Blest be that hand divine, which gently laid 80  
 My heart at rest, beneath this humble shed.  
 The world's a stately bark, on dang'rous seas,  
 With pleasure seen, but boarded at our peril:  
 Here, on a single plank, thrown safe ashore,  
 I hear the tumult of the distant throng, 85  
 As that of seas remote, or dying storms;  
 And meditate on scenes, more silent still;  
 Pursue my theme, and fight the Fear of Death.  
 Here, like a shepherd gazing from his hut,  
 Touching his reed, or leaning on his staff, 90  
 Eager Ambition's fiery chase I see;  
 I see the circling hunt of noisy men,  
 Burst law's inclosure, leap the mounds of right,  
 Pursuing, and pursu'd, each other's prey;  
 As wolves, for rapine; as the fox, for wiles; 95  
 Till Death, that mighty hunter, earths them all.  
 Why all this toil for triumphs of an hour?  
 What, though we wade in wealth, or soar in fame,  
 Earth's highest station ends in, "Here he lies:"  
 And "Dust to dust" concludes her noblest song. 100  
 If this song lives, posterity shall know  
 One (though in Britain born, with courtiers bred),  
 Who thought e'en gold might come a day too late;  
 Nor on his subtle death-bed plann'd his scheme  
 For future vacancies in church or state; 105

Some avocation deeming it—to die;  
 Unbit by rage canine of dying rich;  
 Guilt's blunder, and the loudest laugh of hell.

O my coëvals! remnants of yourselves!  
 Poor human ruins, tott'ring o'er the grave! 110  
 Shall we, shall aged men, like aged trees,  
 Strike deeper their vile root, and closer cling,  
 Still more enamour'd of this wretched soil?  
 Shall our pale, wither'd hands, be still stretch'd out,  
 Trembling, at once, with eagerness and age? 115  
 With av'rice and convulsions, grasping hard?  
 Grasping at air! for what has earth beside?  
 Man wants but little; nor that little, long;  
 How soon must he resign his very dust,  
 Which frugal Nature lent him for an hour! 120  
 Years inexperienc'd rush on num'rous ills;  
 And soon as Man, expert from time, has found  
 The key of life, it opes the gates of death.

When in this vale of years I backward look,  
 And miss such numbers, numbers too of such, 125  
 Firmer in health, and greener in their age,  
 And stricter on their guard, and fitter far  
 To play life's subtle game, I scarce believe  
 I still survive: And am I fond of life,  
 Who scarce can think it possible, I live? 130  
 Alive by miracle! or, what is next,  
 Alive by MEAD! if I am still alive,  
 Who long have bury'd what gives life to live,  
 Firmness of nerve, and energy of thought.  
 Life's lee is not more shallow, than impure 135  
 And vapid; Sense and Reason shew the door,  
 Call for my bier, and point me to the dust.

O thou great Arbiter of life and death!  
 Nature's immortal, immaterial Sun!  
 Whose all-prolific beam late call'd me forth 140  
 From darkness, teeming darkness, where I lay  
 The worm's inferior, and, in rank, beneath  
 The dust I tread on, high to bear my brow,  
 To drink the spirit of the golden day,  
 And triumph in existence; and couldst know 145  
 No motive, but my bliss; and hast ordain'd  
 A rise in blessing! with the Patriarch's joy,  
 Thy call I follow to the land unknown;  
 I trust in thee, and know in whom I trust;  
 Or life, or death, is equal; neither weighs: 150  
 All weight in this—O let me live to Thee!

Though Nature's terrors, thus, may be repress;  
 Still frowns grim Death; guilt points the tyrant's spear.  
 And whence all human guilt? From death forgot.  
 Ah me! too long I set at nought the swarm 155  
 Of friendly warnings, which around me flew;  
 And smil'd, unsmitten: Small my cause to smile!  
 Death's admonitions, like shafts upwards shot,  
 More dreadful by delay; the longer ere  
 They strike our hearts, the deeper is their wound. 160  
 O think how deep, LORENZO! here it stings:  
 Who can appease its anguish? How it burns!  
 What hand the barb'd, invenom'd thought can draw?  
 What healing hand can pour the balm of peace,  
 And turn my sight undaunted on the tomb? 165

With joy—with grief, that healing hand I see;  
 Ah! too conspicuous! It is fix'd on high.  
 On high?—What means my frenzy? I blaspheme;  
 Alas! how low! how far beneath the skies!

The skies it form'd ; and now it bleeds for me— 170

But bleeds the balm I want—yet still it bleeds.

Draw the dire steel—Ah no!—the dreadful blessing

What heart or can sustain, or dares forego?

There hangs all human hope ; that nail supports

The falling universe : That gone, we drop! 175

Horror receives us, and the dismal wish

Creation had been smother'd in her birth—

Darkness his curtain, and his bed the dust ;

When stars and sun are dust beneath his throne!

In Heav'n itself can such indulgence dwell? 180

O what a groan was there! A groan not his.

He seiz'd our dreadful right ; the load sustain'd ;

And heav'd the mountain from a guilty world.

A thousand worlds, so bought, were bought too dear.

Sensations new in angels bosoms rise ; 185

Suspend their song, and make a pause in bliss.

O for their song to reach my lofty theme!

Inspire me, Night! with all thy tuneful spheres inspire;

Whilst I with seraphs share seraphic themes,

And shew to men the dignity of Man ; 190

Lest I blaspheme my subject with my song.

Shall Pagan pages glow celestial flame,

And Christian languish? On our hearts, not heads,

Falls the foul infamy : My heart! awake.

What can awake thee, unawak'd by this, 195

“ Expended Deity on human weal?”

Feel the great truths, which burst the tenfold night

Of Heathen error, with a golden flood

Of endless day : To feel, is to be fir'd ;

And to believe, LORENZO! is to feel. 200

Thou most indulgent, most tremendous Pow'r!

Still more tremendous, for thy wondrous love!  
 That arms, with awe more awful, thy commands;  
 And foul transgression dips in sev'nfold night;  
 How our hearts tremble at thy love immense! 205  
 In love immense, inviolably just,  
 Thou, rather than thy justice should be stain'd,  
 Didst stain the cross; and, work of wonders far  
 The greatest! that thy dearest far might bleed.  
 Bold thought! Shall I dare speak it, or repress? 210  
 Should Man more execrate, or boast, the guilt  
 Which rous'd such vengeance? which such love  
 inflam'd?  
 O'er guilt (how mountainous!) with out-stretcht arms,  
 Stern Justice, and soft-smiling Love, embrace,  
 Supporting, in full majesty, thy throne, 215  
 When seem'd its majesty to need support,  
 Or that, or Man, inevitably lost.  
 What, but the fathomless of thought divine,  
 Could labour such expedient from despair,  
 And rescue both! both rescue! both exalt! 220  
 O how are both exalted by the deed!  
 The wondrous deed! or shall I call it more?  
 A wonder in Omnipotence itself!  
 A mystery, no less to gods than men!  
 Not, thus, our infidels th' Eternal draw, 225  
 A God all o'er, consummate, absolute,  
 Full-orb'd, in his whole round of rays complete:  
 They set at odds Heav'n's jarring attributes;  
 And, with one excellence, another wound;  
 Maim Heav'n's perfection, break its equal beams, 230  
 Bid Mercy triumph over—God himself,  
 Undeify'd by their opprobrious praise:



A God all mercy, is a God unjust.

Ye brainless wits! ye baptiz'd infidels!  
 Ye worse for mending! wash'd to fouler stains! 235  
 The ransom was paid down; the fund of Heav'n,  
 Heav'n's inexhaustible exhausted fund,  
 Amazing, and amaz'd, pour'd forth the price,  
 All price beyond: Though curious to compute,  
 Archangels fail'd to cast the mighty sum: 240  
 Its value vast ungraspt by minds create,  
 For ever hides, and glows in, the Supreme.

And was the ransom paid? It was: And paid  
 (What can exalt the bounty more?) for you.  
 The sun beheld it—No, the shocking scene 245  
 Drove back his chariot: Midnight veil'd his face;  
 Not such as this; not such as Nature makes;  
 A midnight, Nature shudder'd to behold;  
 A midnight new! a dread eclipse (without  
 Opposing spheres) from her Creator's frown! 250  
 Sun! didst thou fly thy Maker's pain? or start  
 At that enormous load of human guilt,  
 Which bow'd his blessed head; o'erwhelm'd his cross;  
 Made groan the centre; burst earth's marble womb,  
 With pangs, strange pangs! deliver'd of her dead? 255  
 Hell howl'd; and Heav'n that hour let fall a tear;  
 Heav'n wept, that Men might smile! Heav'n bled, that  
 Man

Might never die!—

And is devotion virtue? 'Tis compell'd:  
 What heart of stone, but glows at thoughts like these!  
 Such contemplations mount us; and should mount 261  
 The mind still higher; nor ever glance on Man,  
 Unraptur'd, uninflam'd.—Where roll my thoughts

To rest from wonders? Other wonders rise ;  
 And strike where-e'er they roll: My soul is caught: 265  
 Heav'n's sov'reign blessings, clust'ring from the cross,  
 Rush on her, in a throng, and close her round,  
 The pris'ner of amaze!—In his blest life,  
 I see the path, and, in his death, the price,  
 And in his great ascent, the proof supreme 270  
 Of immortality.—And did he rise?  
 Hear, O ye nations! hear it, O ye dead!  
 He rose! He rose! He burst the bars of Death.  
 Lift up your heads, ye everlasting gates!  
 And give the King of Glory to come in. 275  
 Who is the King of Glory? He who left  
 His throne of glory, for the pang of death.  
 Lift up your heads, ye everlasting gates!  
 And give the King of Glory to come in.  
 Who is the King of Glory? He who slew 280  
 The rav'nous foe, that gorg'd all human race!  
 The King of Glory, He, whose glory fill'd  
 Heav'n with amazement at his love to Man;  
 And with divine complacency beheld  
 Pow'rs most illumin'd, wilder'd in the theme. 285  
 The theme, the joy, how then shall Man sustain?  
 Oh the burst gates, crush'd sting, demolish'd throne,  
 Last gasp, of vanquish'd Death! Shout, Earth and  
 Heav'n!  
 This sum of good to Man: Whose nature, then,  
 Took wing, and mounted with him from the tomb!  
 Then, then I rose; then first Humanity 291  
 Triumphant past the crystal ports of light,  
 (Stupendous guest!) and seiz'd eternal youth,  
 Seiz'd in our name. E'er since, 't is blasphemous

To call Man mortal. Man's mortality 295  
 Was, then, transferr'd to Death; and Heav'n's duration  
 Unalienably seal'd to this frail frame,  
 This child of dust.—Man, all-immortal! hail;  
 Hail, Heav'n! all-lavish of strange gifts to Man!  
 Thine all the glory; Man's the boundless bliss. 300  
 Where am I rapt by this triumphant theme,  
 On Christian joy's exulting wing? Above  
 Th' Aonian mount!—Alas, small cause for joy!  
 What if to pain immortal? if extent  
 Of being, to preclude a close of woe? 305  
 Where, then, my boast of immortality?  
 I boast it still, though cover'd o'er with guilt;  
 For guilt, not innocence, his life he pour'd!  
 'T is guilt alone can justify his death;  
 Nor that, unless his death can justify 310  
 Relenting guilt in Heav'n's indulgent sight.  
 If, sick of folly, I relent; he writes  
 My name in Heav'n, with that inverted spear  
 (A spear deep-dipt in blood!) which pierc'd his side,  
 And open'd there a font for all mankind, 315  
 Who strive, who combat crimes, to drink, and live:  
 This, only this, subdues the Fear of Death.  
 And what is this?—Survey the wondrous cure;  
 And at each step, let higher wonder rise!  
 " Pardon for infinite offence! and pardon 320  
 Through means, that speak its value infinite!  
 A pardon bought with blood! with blood divine!  
 With blood divine of Him, I made my foe!  
 Persisted to provoke! though woo'd, and aw'd,  
 Blest, and chastis'd, a flagrant rebel still! 325  
 A rebel, 'midst the thunders of his throne!

Nor I alone! a rebel universe!  
 My species up in arms! not one exempt!  
 Yet for the foulest of the foul, he dies;  
 Most joy'd, for the redeem'd from deepest guilt!  
 As if our race were held of highest rank; 331  
 And Godhead dearer, as more kind to Man!"

Bound, ev'ry heart! and, ev'ry bosom, burn!  
 Oh what a scale of miracles is here!  
 Its lowest round, high planted on the skies; 335  
 Its tow'ring summit lost beyond the thought  
 Of Man or Angel! Oh that I could climb  
 The wonderful ascent with equal praise!  
 Praise! flow for ever (if astonishment  
 Will give thee leave), my praise! for ever flow; 340  
 Praise ardent, cordial, constant, to high Heav'n  
 More fragrant, than Arabia sacrific'd;  
 And all her spicy mountains in a flame.

So dear, so due to Heav'n, shall praise descend,  
 With her soft plume (from plausive angels' wing 345  
 First pluck'd by Man) to tickle mortal ears,  
 Thus diving in the pockets of the great?  
 Is praise the perquisite of ev'ry paw,  
 Though black as hell, that grapples well for gold?  
 Oh love of gold! thou meanest of amours! 350  
 Shall praise her odours waste on virtues dead?  
 Embalm the base, perfume the stench of guilt,  
 Earn dirty bread by washing Æthiops fair,  
 Removing filth, or sinking it from sight,  
 A scavenger in scenes, where vacant posts 355  
 Like gibbets yet untenanted, expect  
 Their future ornaments? From courts and thrones,  
 Return, apostate praise! thou vagabond!

Thou prostitute ! to thy first love return,  
 Thy first, thy greatest, once unrival'd theme. 360

There flow redundant ; like Meander flow,  
 Back to thy fountain ; to that parent Pow'r,  
 Who gives the tongue to sound, the thought to soar,  
 The soul to be. Men homage pay to men,  
 Thoughtless beneath whose dreadful eye they bow 365  
 In mutual awe profound, of clay to clay,  
 Of guilt to guilt ; and turn their backs on Thee,  
 Great SIRE ! whom thrones celestial ceaseless sing ;  
 To prostrate angels, an amazing scene !

O the presumption of Man's awe for Man ! 370

Man's Author, End, Restorer, Law, and Judge !  
 Thine, all ; day thine, and thine this gloom of night,  
 With all her wealth, with all her radiant worlds ;  
 What, night eternal, but a frown from Thee ?  
 What, Heav'n's meridian glory, but thy smile ? 375  
 And shall not praise be thine ? not human praise ?  
 While Heav'n's high host on hallelujahs live ?

O may I breathe no longer, than I breathe  
 My soul in praise to Him, who gave my soul,  
 And all her infinite of prospect fair, 380

Cut through the shades of hell, great love ! by Thee,  
 Oh most adorable ! most unador'd !

Where shall that praise begin, which ne'er should end ?

Where-e'er I turn, what claim on all applause !

How is Night's sable mantle labour'd o'er, 385

How richly wrought with attributes divine !

What wisdom shines ! what love ! This midnight pomp,

This gorgeous arch, with golden worlds inlay'd !

Built with divine ambition ! nought to Thee ;

For others this profusion : Thou, apart, 390

Above, beyond! Oh tell me, mighty Mind!  
 What art thou? Shall I dive into the deep?  
 Call to the sun, or ask the roaring winds,  
 For their Creator? Shall I question loud  
 The thunder, if in that th' Almighty dwells? 395  
 Or holds he furious storms in streighten'd reins,  
 And bids fierce whirlwinds wheel his rapid car?  
 What mean these questions?—Trembling I retract;  
 My prostrate soul adores the present God:  
 Praise I a distant Deity? He tunes 400  
 My voice (if tun'd); the nerve that writes, sustains:  
 Wrap'd in his being, I resound his praise:  
 But though past all diffus'd, without a shore,  
 His essence; local is his throne (as meet),  
 To gather the disperst (as standards call 405  
 The listed from afar); to fix a point,  
 A central point, collective of his sons,  
 Since finite ev'ry nature, but his own.  
 The nameless He, whose nod is Nature's birth;  
 And Nature's shield, the shadow of his hand; 410  
 Her dissolution, his suspended smile!  
 The great First-Last! pavilion'd high he sits  
 In darkness, from excessive splendour, borne,  
 By gods unseen, unless through lustre lost.  
 His glory, to created glory, bright, 415  
 As that to central horrors; He looks down  
 On all that soars; and spans immensity.  
 Though Night unnumber'd worlds unfolds to view,  
 Boundless creation! what art thou? A beam,  
 A mere effluvium of his majesty: 420  
 And shall an atom of this atom-world  
 Mutter, in dust and sin, the theme of Heav'n?

Down to the centre should I send my thought,  
 Through beds of glitt'ring ore, and glowing gems,  
 Their beggar'd blaze wants lustre for my lay; 425  
 Goes out in darkness: If, on tow'ring wing,  
 I send it through the boundless vault of stars,  
 The stars, though rich, what dross their gold to Thee,  
 Great, good, wise, wonderful, eternal King!  
 If to those conscious stars thy throne around 430  
 Praise ever-pouring, and imbibing bliss;  
 And ask their strain; they want it, more they want,  
 Poor their abundance, humble their sublime,  
 Languid their energy, their ardour cold,  
 Indebted still, their highest rapture burns; 435  
 Short of its mark, defective, though divine.

Still more—this theme is Man's, and Man's alone;  
 Their vast appointments reach it not: They see  
 On earth a bounty not indulg'd on high;  
 And downward look for Heav'n's superior praise! 440  
 First-born of ether! high in fields of light!  
 View Man, to see the glory of your God!  
 Could angels envy, they had envy'd here;  
 And some did envy; and the rest, though gods,  
 Yet still gods unredeem'd (there triumphs Man, 445  
 Tempted to weigh the dust against the skies),  
 They less would feel, though more adorn, my theme.  
 They sung Creation (for in that they shar'd);  
 How rose in melody, the child of love,  
 Creation's great superior, Man! is thine; 450  
 Thine is Redemption; they just gave the key;  
 'T is thine to raise, and eternize, the song;  
 Though human, yet divine; for should not this  
 Raise Man o'er Man, and kindle seraphs here?

Redemption! 't was creation more sublime ; 455  
 Redemption! 't was the labour of the skies ;  
 Far more than labour—It was death in Heav'n.  
 A truth so strange! 't were bold to think it true ;  
 If not far bolder still, to disbelieve. 459

Here pause, and ponder: Was there death in Heav'n?  
 What then on earth? on earth, which struck the blow?  
 Who struck it? Who?—O how is Man enlarg'd,  
 Seen through this medium! how the pigmy tow'rs!  
 How counterpois'd his origin from dust!  
 How counterpois'd, to dust his sad return! 465  
 How voided his vast distance from the skies!  
 How near he presses on the seraph's wing!  
 Which is the seraph? which the born of clay?  
 How this demonstrates, through the thickest cloud  
 Of guilt, and clay condens'd, the son of Heav'n! 470  
 The double son; the made, and the re-made!  
 And shall Heav'n's double property be lost?  
 Man's double madness only can destroy.  
 To Man the bleeding cross has promis'd all;  
 The bleeding cross has sworn eternal grace; 475  
 Who gave his life, what grace shall he deny?  
 O ye! who, from this Rock of ages, leap,  
 Disdainful, plunging headlong in the deep!  
 What cordial joy, what consolation strong,  
 Whatever winds arise, or billows roll, 480  
 Our int'rest in the master of the storm!  
 Cling there, and in wreck'd Nature's ruins smile;  
 While vile apostates tremble in a calm.

Man! know thyself. All wisdom centres there;  
 To none Man seems ignoble, but to Man; 485  
 Angels that grandeur, men o'erlook, admire:



How long shall human nature be their book,  
 Degen'rate mortal! and unread by thee?  
 The beam dim Reason sheds shews wonders there;  
 What high contents! illustrious faculties! 490  
 But the grand comment, which displays at full  
 Our human height, scarce sever'd from divine,  
 By Heav'n compos'd, was publish'd on the cross.

Who looks on that, and sees not in himself  
 An awful stranger, a terrestrial god? 495

A glorious partner with the Deity  
 In that high attribute, immortal life?  
 If a God bleeds, he bleeds not for a worm:  
 I gaze, and, as I gaze, my mounting soul  
 Catches strange fire, Eternity! at thee; 500

And drops the world—or rather more enjoys:  
 How chang'd the face of Nature! how improv'd!  
 What seem'd a chaos, shines a glorious world,  
 Or what a world, an Eden; heighten'd all!  
 It is another scene! another self! 505

And still another, as time rolls along;  
 And that a self far more illustrious still.  
 Beyond long ages, yet roll'd up in shades  
 Unpierc'd by bold Conjecture's keenest ray,  
 What evolutions of surprising fate! 510

How Nature opens, and receives my soul  
 In boundless walks of raptur'd thought! where gods  
 Encounter, and embrace me! What new births  
 Of strange adventure, foreign to the sun,  
 Where what now charms, perhaps whate'er exists,  
 Old Time, and fair Creation, are forgot! 516

Is this extravagant? Of Man we form  
 Extravagant conception, to be just:

Conception unconfin'd wants wings to reach him :  
 Beyond its reach, the Godhead only, more. 520  
 He, the great Father ! kindled at one flame  
 The world of rationals ; one spirit pour'd  
 From spirit's awful Fountain ; pour'd himself  
 Through all their souls ; but not in equal stream,  
 Profuse, or frugal, of th' inspiring God, 525  
 As his wise plan demanded ; and when past  
 Their various trials, in their various spheres,  
 If they continue rational, as made,  
 Resorbs them all into himself again ;  
 His throne their centre, and his smile their crown.

Why doubt we, then, the glorious truth to sing, 531  
 Though yet unsung, as deem'd, perhaps, too bold ?  
 Angels are men of a superior kind ;  
 Angels are men in lighter habit clad,  
 High o'er celestial mountains wing'd in flight ; 535  
 And men are angels, loaded for an hour,  
 Who wade this miry vale, and climb with pain,  
 And slipp'ry step, the bottom of the steep.  
 Angels their failings, mortals have their praise ;  
 While here, of corps ethereal, such inroll'd, 540  
 And summon'd to the glorious standard soon,  
 Which flames eternal crimson through the skies.  
 Nor are our brothers thoughtless of their kin,  
 Yet absent ; but not absent from their love.  
 Michael has fought our battles ; Raphael sung 545  
 Our triumphs ; Gabriel on our errands flown,  
 Sent by the SOV'REIGN : And are these, O Man !  
 Thy friends, thy warm allies ? and thou (shame burn  
 The cheek to cinder !) rival to the brute ?

Religion's all. Descending from the skies 550





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*Religion's all. Descending from the skies  
To wretched Man, the goddess in her left  
Holds out this world, and in her right, the next.*

Wright & T. 55.

To wretched Man, the goddess in her left  
 Holds out this world, and in her right, the next;  
 Religion! the sole voucher Man is Man;  
 Supporter sole of Man above himself;  
 Ev'n in this night of frailty, change, and death, 555  
 She gives the soul a soul that acts a god.  
 Religion! Providence! an after-state!  
 Here is firm footing; here is solid rock;  
 This can support us; all is sea besides;  
 Sinks under us; bestorms, and then devours. 560  
 His hand the good Man fastens on the skies,  
 And bids Earth roll, nor feels her idle whirl.

As when a wretch, from thick, polluted air,  
 Darkness, and stench, and suffocating damps,  
 And dungeon-horrors, by kind fate discharg'd, 565  
 Climbs some fair eminence, where ether pure  
 Surrounds him, and Elysian prospects rise,  
 His heart exults, his spirits cast their load;  
 As if new-born, he triumphs in the change;  
 So joys the soul, when from inglorious aims, 570  
 And sordid sweets, from feculence and froth  
 Of ties terrestrial, set at large, she mounts  
 To Reason's region, her own element,  
 Breathes hopes immortal, and affects the skies.

Religion! thou the soul of happiness; 575  
 And, groaning Calvary, of thee! There shine  
 The noblest truths; there strongest motives sting;  
 There sacred violence assaults the soul;  
 There, nothing but compulsion is forborn.  
 Can love allure us? or can terror awe? 580  
 He weeps!—the falling drop puts out the sun;  
 He sighs!—the sigh earth's deep foundation shakes.

If in his love so terrible, what then  
 His wrath inflam'd? his tenderness on fire;  
 Like soft, smooth oil, outblazing other fires? 585  
 Can pray'r, can praise avert it?—Thou, my all!  
 My theme! my inspiration! and my crown!  
 My strength in age! my rise in low estate!  
 My soul's ambition, pleasure, wealth!—my world!  
 My light in darkness! and my life in death! 590  
 My boast through time! bliss through eternity!  
 Eternity, too short to speak thy praise!  
 Or fathom thy profound of love to Man;  
 To man of men the meanest, ev'n to me!  
 My sacrifice! my God! what things are these! 595  
 What then art THOU? by what name shall I call thee?  
 Knew I the name devout archangels use,  
 Devout archangels should the name enjoy,  
 By me unrivall'd: Thousands more sublime, 599  
 None half so dear, as that, which, though unspoke,  
 Still glows at heart: O how Omnipotence  
 Is lost in love! Thou great PHILANTHROPIST!  
 Father of Angels! but the friend of Man!  
 Like Jacob, fondest of the younger born! 604  
 Thou, who didst save him, snatch the smoking brand  
 From out the flames, and quench it in thy blood!  
 How art thou pleas'd, by bounty to distress!  
 To make us groan beneath our gratitude,  
 Too big for birth! to favour, and confound;  
 To challenge, and to distance, all return! 610  
 Of lavish love stupendous heights to soar,  
 And leave praise panting in the distant vale!  
 Thy right too great defrauds thee of thy due;  
 And sacrilegious our sublimest song.

But since the naked will obtains thy smile, 615  
 Beneath this monument of praise unpaid,  
 And future life symphonious to my strain,  
 (That noblest hymn to Heav'n!) for ever lie  
 Intomb'd, my fear of death! and ev'ry fear,  
 The dread of ev'ry evil, but thy frown. 620

Whom see I yonder, so demurely smile?  
 Laughter a labour, and might break their rest.  
 Ye quietists, in homage to the skies!  
 Serene! of soft address! who mildly make  
 An unobtrusive tender of your hearts, 625  
 Abhorring violence! who halt indeed;  
 But, for the blessing, wrestle not with Heav'n!  
 Think you my song too turbulēt? too warm?  
 Are passions, then, the pagans of the soul?  
 Reason alone baptiz'd? alone ordain'd 630  
 To touch things sacred? Oh for warmer still!  
 Guilt chills my zeal, and age benumbs my pow'rs;  
 Oh for an humbler heart, and prouder song!  
 THOU, my much-injur'd theme! with that soft eye,  
 Which melted o'er doom'd Salem, deign to look 635  
 Compassion to the coldness of my breast;  
 And pardon to the winter in my strain!  
 Oh ye cold-hearted, frozen, formalists!  
 On such a theme, 't is impious to be calm;  
 Passion is reason, transport temper, here. 640  
 Shall Heav'n, which gave us ardour, and has shewn  
 Her own for Man so strongly, not disdain  
 What smooth emollients in theology,  
 Recumbent virtue's downy doctors preach,  
 That prose of piety, a lukewarm praise? 645  
 Rise odours sweet from incense uninflam'd?

Devotion, when lukewarm, is undevout ;  
 But when it glows, its heat is struck to Heav'n ;  
 To human hearts her golden harps are strung ;  
 High Heav'n's orchestra chants Amen to Man. 650

Hear I, or dream I hear, their distant strain,  
 Sweet to the soul, and tasting strong of Heav'n,  
 Soft-wafted on celestial Pity's plume,  
 Through the vast spaces of the universe,  
 To cheer me in this melancholy gloom ? 655

Oh when will Death (now stingless), like a friend,  
 Admit me of their choir ? Oh when will Death  
 This mould'ring, old, partition-wall throw down !  
 Give beings, one in nature, one abode ?  
 Oh Death divine ! that giv'st us to the skies ! 660

Great Future ! glorious Patron of the past,  
 And present ! when shall I thy shrine adore ?  
 From Nature's continent, immensely wide,  
 Immensely blest, this little isle of life,  
 This dark, incarcerating colony, 665

Divides us. Happy day ! that breaks our chain ;  
 That manumits ; that calls from exile home ;  
 That leads to Nature's great metropolis,  
 And re-admits us, through the guardian hand  
 Of elder brothers, to our Father's throne ; 670

Who hears our Advocate, and, through his wounds  
 Beholding Man, allows that tender name.  
 'Tis this makes Christian Triumph a command :  
 'Tis this makes joy a duty to the wise ;  
 'Tis impious, in a good man, to be sad. 675

Seest thou, LORENZO ! where hangs all our hope ?  
 Touch'd by the cross, we live, or more than die ;  
 That touch which touch'd not angels ; more divine



Than that, which touch'd confusion into form,  
 And darkness into glory ; partial touch ! 680  
 Ineffably pre-eminent regard !

Sacred to Man, and sov'reign through the whole  
 Long golden chain of miracles, which hangs  
 From Heav'n through all duration, and supports  
 In one illustrious and amazing plan, 685  
 Thy welfare, Nature ! and thy God's renown ;  
 That touch, with charm celestial, heals the soul  
 Diseas'd, drives pain from guilt, lights life in death,  
 Turns earth to Heav'n, to heav'nly thrones transforms  
 The ghastly ruins of the mould'ring tomb ! 690

Dost ask me when ? When HE who dy'd returns ;  
 Returns, how chang'd ! Where then the man of woe ?  
 In glory's terrors all the Godhead burns ;  
 And all his courts, exhausted by the tide  
 Of deities triumphant in his train, 695  
 Leave a stupendous solitude in Heav'n ;  
 Replenish'd soon, replenish'd with increase  
 Of pomp, and multitude ; a radiant band  
 Of angels new ; of angels from the tomb.

Is this by fancy thrown remote ? and rise 700  
 Dark doubts between the promise and event ?  
 I send thee not to volumes for thy cure ;  
 Read Nature ! Nature is a friend to truth ;  
 Nature is Christian ; preaches to mankind ;  
 And bids dead matter aid us in our creed. 705

Hast thou ne'er seen the comet's flaming flight ?  
 Th' illustrious stranger passing, terror sheds  
 On gazing nations, from his fiery train  
 Of length enormous, takes his ample round  
 Through depths of ether ; coasts unnumber'd worlds,

Of more than solar glory ; doubles wide 711  
 Heav'n's mighty cape, and then revisits earth,  
 From the long travel of a thousand years.  
 Thus, at the destin'd period, shall return  
 HE, once on earth, who bids the comet blaze : 715  
 And, with him, all our triumph o'er the tomb.

Nature is dumb on this important point ;  
 Or hope precarious in low whisper breathes ;  
 Faith speaks aloud, distinct ; ev'n adders hear,  
 But turn, and dart into the dark again. 720  
 Faith builds a bridge across the gulph of Death,  
 To break the shock blind Nature cannot shun,  
 And lands thought smoothly on the farther shore.  
 Death's terror is the mountain Faith removes ;  
 That mountain-barrier between Man and Peace. 725  
 'T is Faith disarms destruction ; and absolves  
 From ev'ry clam'rous charge, the guiltless tomb.

Why disbelieve ? LORENZO !—" Reason bids,  
 All-sacred Reason."—Hold her sacred still ;  
 Nor shalt thou want a rival in thy flame : 730  
 All-sacred Reason ; source, and soul, of all  
 Demanding praise, on earth, or earth above !  
 My heart is thine : Deep in its inmost folds,  
 Live thou with life ; live dearer of the two.  
 Wear I the blessed cross, by fortune stamp't 735  
 On passive Nature, before thought was born ?  
 My birth's blind bigot ! fir'd with local zeal !  
 No ; Reason rebaptiz'd me when adult ;  
 Weigh'd true, and false, in her impartial scale ;  
 My heart became the convert of my head ; 740  
 And made that choice, which once was but my fate,  
 " On argument alone my faith is built ;"

Reason pursu'd is Faith ; and, unpursu'd  
 Where proof invites, 't is Reason, then, no more :  
 And such our proof, that, or our faith is right, 745  
 Or reason lies, and Heav'n design'd it wrong :  
 Absolve we this ? What, then, is blasphemy ?

Fond as we are, and justly fond of Faith,  
 Reason, we grant, demands our first regard ;  
 The mother honour'd, as the daughter-dear. 750  
 Reason the root ; fair Faith is but the flow'r :  
 The fading flow'r shall die ; but Reason lives  
 Immortal as her Father in the skies.

When Faith is virtue, Reason makes it so.  
 Wrong not the Christian ; think not Reason yours ;  
 'T is Reason our great Master holds so dear ; 756  
 'T is Reason's injur'd rights his wrath resents ;  
 'T is Reason's voice obey'd, his glories crown ;  
 To give lost Reason life, he pour'd his own ;  
 Believe, and shew the reason of a man ; 760  
 Believe, and taste the pleasure of a god ;  
 Believe, and look with triumph on the tomb.  
 Through Reason's wounds alone thy Faith can die ;  
 Which dying, tenfold terror gives to Death,  
 And dips in venom his twice-mortal sting. 765

Learn hence what honours, what loud Pæans, due  
 To those, who push our antidote aside ;  
 Those boasted friends to Reason, and to Man,  
 Whose fatal love stabs ev'ry joy, and leaves  
 Death's terror heighten'd gnawing on his heart. 770  
 These pompous sons of Reason idoliz'd  
 And vilify'd at once ; of Reason dead  
 Then deify'd, as monarchs were of old ;

What conduct plants proud laurels on their brow?  
 While love of truth thro' all their camp resounds, 775  
 They draw Pride's curtain o'er the noon-tide ray,  
 Spike up their inch of reason, on the point  
 Of philosophic wit call'd argument;  
 And then, exulting in their taper, cry,  
 " Behold the sun ;" and, Indian-like, adore. 780

Talk they of morals? O thou bleeding Love!  
 Thou Maker of new morals to mankind!  
 The grand morality is love of Thee.  
 As wise as Socrates, if such they were  
 (Nor will they 'bate of that sublime renown); 785  
 As wise as Socrates, might justly stand  
 The definition of a modern fool.

A Christian is the highest style of Man.  
 And is there, who the blessed cross wipes off,  
 As a foul blot, from his dishonour'd brow? 790  
 If angels tremble, 't is at such a sight:  
 The wretch they quit, desponding of their charge,  
 More struck with grief or wonder, who can tell?

Ye sold to sense! ye citizens of earth!  
 (For such alone the Christian banner fly;) 795  
 Know ye how wise your choice, how great your gain?  
 Behold the picture of earth's happiest man:  
 " He calls his wish, it comes; he sends it back,  
 And says he call'd another; that arrives,  
 Meets the same welcome; yet he still calls on; 800  
 Till one calls him, who varies not his call,  
 But holds him fast, in chains of darkness bound,  
 Till Nature dies, and Judgment sets him free;  
 A freedom far less welcome than his chain."

But grant Man happy; grant him happy long; 805  
 Add to life's highest prize her latest hour;  
 That hour, so late, is nimble in approach,  
 That, like a post, comes on in full career:  
 How swift the shuttle flies, that weaves thy shroud!  
 Where is the fable of thy former years? 810  
 Thrown down the gulph of time; as far from thee  
 As they had ne'er been thine; the day in hand,  
 Like a bird struggling to get loose, is going;  
 Scarce now possess'd, so suddenly 't is gone;  
 And each swift moment fled, is death advanc'd 815  
 By strides as swift: Eternity is all;  
 And whose eternity? Who triumphs there?  
 Bathing for ever in the font of bliss!  
 For ever basking in the Deity!  
 LORENZO! who?—Thy conscience shall reply. 820  
 O give it leave to speak; 't will speak ere long,  
 Thy leave unask'd: LORENZO! hear it now,  
 While useful its advice, its accent mild.  
 By the great edict, the divine decree,  
 Truth is deposited with Man's last hour; 825  
 An honest hour, and faithful to her trust;  
 Truth, eldest daughter of the Deity;  
 Truth of his council, when he made the worlds;  
 Nor less, when he shall judge the worlds he made;  
 Though silent long, and sleeping ne'er so sound, 830  
 Smother'd with errors, and oppress'd with toys,  
 That heav'n-commission'd hour no sooner calls,  
 But from her cavern in the soul's abyss,  
 Like him they fable under Ætna whelm'd,  
 The goddess bursts in thunder, and in flame; 835

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Loudly convinces, and severely pains.  
Dark Dæmons I discharge, and Hydra-stings ;  
The keen vibration of bright truth—is hell :  
Just definition ! though by schools untaught.  
Ye deaf to truth ! peruse this parson'd page,      840  
And trust, for once, a prophet, and a priest ;  
“ Men may live fools, but fools they cannot die.”

# NIGHT THE FIFTH.

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## THE RELAPSE.

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**L**ORENZO! to recriminate is just.  
Fondness of fame is avarice of air.  
I grant the man is vain who writes for praise.  
Praise no man e'er deserv'd, who sought no more.  
As just thy second charge. I grant the muse 5  
Has often blush'd at her degen'rate sons,  
Retain'd by Sense to plead her filthy cause ;  
To raise the low, to magnify the mean,  
And subtilize the gross into refin'd :  
As if to magic numbers' pow'rful charm 10  
'T was giv'n, to make a civet of their song  
Obscene, and sweeten ordure to perfume.  
Wit, a true pagan, deifies the brute,  
And lifts our swine-enjoyments from the mire.

The fact notorious, nor obscure the cause. 15  
 We wear the chains of Pleasure, and of Pride:  
 These share the man; and these distract him too;  
 Draw diff'rent ways, and clash in their commands.  
 Pride, like an eagle, builds among the stars;  
 But Pleasure, lark-like, nests upon the ground. 20  
 Joys shar'd by brute-creation, Pride resents;  
 Pleasure embraces: Man would both enjoy,  
 And both at once: A point how hard to gain!  
 But what can't wit, when stung by strong desire?  
 Wit dares attempt this arduous enterprise. 25  
 Since joys of Sense can't rise to Reason's taste;  
 In subtle Sophistry's laborious forge,  
 Wit hammers out a reason new, that stoops  
 To sordid scenes, and meets them with applause.  
 Wit calls the Graces the chaste zone to loose; 30  
 Nor less than a plump god to fill the bowl:  
 A thousand phantoms, and a thousand spells,  
 A thousand opiates scatters, to delude,  
 To fascinate, inebriate, lay asleep,  
 And the fool'd mind of Man delightfully confound. 35  
 Thus that which shock'd the judgment, shocks no more;  
 That which gave Pride offence, no more offends.  
 Pleasure and Pride, by nature mortal foes,  
 At war eternal, which in Man shall reign,  
 By Wit's address, patch up a fatal peace, 40  
 And hand in hand lead on the rank debauch,  
 From rank, refin'd to delicate and gay.  
 Art, cursed Art! wipes off th' indebted blush  
 From Nature's cheek, and bronzes ev'ry shame.  
 Man smiles in ruin, glories in his guilt, 45  
 And Infamy stands candidate for praise.



All writ by Man in favour of the soul,  
 These sensual ethics far, in bulk, transcend.  
 The flow'rs of eloquence, profusely pour'd  
 O'er spotted vice, fill half the letter'd world. 50  
 Can pow'rs of genius exorcise their page,  
 And consecrate enormities with song?

But let not these inexpiable strains  
 Condemn the muse that knows her dignity;  
 Nor meanly stops at Time, but holds the world 55  
 As 't is, in Nature's ample field, a point,  
 A point in her esteem; from whence to start,  
 And run the round of universal space,  
 To visit being universal there,  
 And being's Source, that utmost flight of mind! 60  
 Yet, spite of this so vast circumference,  
 Well knows, but what is moral, nought is great.  
 Sing syrens only? Do not angels sing?  
 There is in Poesy a decent pride,  
 Which well becomes her when she speaks to Prose, 65  
 Her younger sister; haply not more wise.

Think'st thou, LORENZO! to find pastimes here?  
 No guilty passion blown into a flame,  
 No foible flatter'd, dignity disgrac'd,  
 No fairy field of fiction, all on flow'r, 70  
 No rainbow colours, here, or silken tale:  
 But solemn counsels, images of awe,  
 Truths, which eternity lets fall on Man  
 With double weight, through these revolving spheres,  
 This death-deep silence, and incumbent shade; 75  
 Thoughts, such as shall revisit your last hour;  
 Visit uncall'd, and live when life-expires;  
 And thy dark pencil, Midnight! darker still

In melancholy dipt, embrowns the whole.

Yet this, ev'n this, my laughter-loving friends! 80

LORENZO! and thy brothers of the smile!

If what imports you most can most engage,  
Shall steal your ear, and chain you to my song.

Or, if you fail me, know, the wise shall taste  
The truths I sing; the truths I sing shall feel; 85

And, feeling, give assent; and their assent  
Is ample recompense; is more than praise.

But chiefly thine, O LITCHFIELD! nor mistake;

Think not un-introduc'd I force my way;

NARCISSA, not unknown, not unally'd, 90

By virtue, or by blood, illustrious youth!

To thee, from blooming amaranthine bow'rs,

Where all the language Harmony, descends

Uncall'd, and asks admittance for the muse:

A muse that will not pain thee with thy praise; 95

Thy praise she drops, by nobler still inspir'd.

O THOU! blest Spirit! whether the Supreme,

Great antemundane FATHER! in whose breast

Embryo creation, unborn being, dwelt,

And all its various revolutions roll'd 100

Present, though future; prior to themselves;

Whose breath can blow it into nought again;

Or, from his throne, some delegated pow'r,

Who, studious of our peace, dost turn the thought

From vain and vile, to solid and sublime! 105

Unseen Thou lead'st me to delicious draughts

Of inspiration, from a purer stream,

And fuller of the god, than that which burst

From fam'd Castalia: Nor is yet allay'd

My sacred thirst; though long my soul has rang'd 110

Through pleasing paths of moral and divine,  
By Thee sustain'd, and lighted by the stars.

By them best lighted are the paths of thought ;  
Nights are their days, their most illumin'd hours.

By day, the soul, o'erborne by life's career, 115  
Stunn'd by the din, and giddy with the glare,  
Reels far from reason, jostled by the throng.

By day the soul is passive, all her thoughts  
Impos'd, precarious, broken, ere mature.

By night from objects free, from passion cool, 120  
Thoughts uncontroll'd, and unimpress'd, the births  
Of pure election, arbitrary range,

Not to the limits of one world confin'd ;

But from ethereal travels light on earth,

As voyagers drop anchor for repose. 125

Let Indians, and the gay, like Indians, fond  
Of feather'd fopperies, the sun adore :

Darkness has more divinity for me ;

It strikes thought inward ; it drives back the soul

To settle on herself, our point supreme ! 130

There lies our theatre, there sits our Judge.

Darkness the curtain drops o'er life's dull scene ;

'T is the kind hand of Providence stretch'd out

'T wixt Man and vanity ; 't is Reason's reign,

And Virtue's too ; these tutelary shades 135

Are Man's asylum from the tainted throng.

Night is the good man's friend, and guardian too ;

It no less rescues virtue, than inspires.

Virtue, for ever frail, as fair, below,

Her tender nature suffers in the crowd, 140

Nor touches on the world, without a stain :

The world's infectious ; few bring back at eve,

Immaculate, the manners of the morn.  
 Something we thought, is blotted ; we resolv'd,  
 Is shaken ; we renounc'd, returns again. 145  
 Each salutation may slide in a sin  
 Unthought before, or fix a former flaw.  
 Nor is it strange : Light, motion, concourse, noise,  
 All scatter us abroad ; thought outward-bound,  
 Neglectful of our home-affairs, flies off 150  
 In fume and dissipation, quits her charge,  
 And leaves the breast unguarded to the foe.  
 Present example gets within our guard,  
 And acts with double force, by few repell'd.  
 Ambition fires ambition ; Love of Gain 155  
 Strikes, like a pestilence, from breast to breast ;  
 Riot, Pride, Perfidy, blue vapours breathe ;  
 And Inhumanity is caught from Man,  
 From smiling Man. A slight, a single glance,  
 And shot at random, often has brought home 160  
 A sudden fever to the throbbing heart,  
 Of envy, rancour, or impure desire.  
 We see, we hear, with peril ; safety dwells  
 Remote from multitude ; the world's a school  
 Of wrong, and what proficients swarm around ! 165  
 We must or imitate, or disapprove ;  
 Must list as their accomplices, or foes ;  
 That stains our innocence ; this wounds our peace.  
 From Nature's birth, hence, Wisdom has been smit  
 With sweet recess, and languish'd for the shade. 170  
 This sacred shade, and solitude, what is it ?  
 'Tis the felt presence of the Deity.  
 Few are the faults we flatter when alone.  
 Vice sinks in her allurements, is ungilt,





— All the live-long night,  
Rigid in thought, and motionless, he stands;  
Nor quits his theme, or posture, till the sun  
(Rude drunkard, rising rosy from the main!)  
Disturbs his nobler intellectual beam,  
And gives him to the tumult of the world.

And looks, like other objects, black by night. 175

By night an atheist half-believes a God.

Night is fair Virtue's immemorial friend ;

The conscious moon, through ev'ry distant age,

Has held a lamp to Wisdom, and let fall,

On Contemplation's eye, her purging ray. 180

The fam'd Athenian, he who woo'd from Heav'n

Philosophy the fair, to dwell with Men,

And form their manners, not inflame their pride,

While o'er his head, as fearful to molest

His lab'ring mind, the stars in silence slide, 185

And seem all gazing on their future guest,

See him soliciting his ardent suit

In private audience : All the live-long night,

Rigid in thought, and motionless, he stands ;

Nor quits his theme, or posture, till the sun 190

(Rude drunkard, rising rosy from the main !)

Disturbs his nobler intellectual beam,

And gives him to the tumult of the world.

Hail, precious moments, stol'n from the black waste

Of murder'd time ! auspicious Midnight, hail ! 195

The world excluded, ev'ry passion hush'd,

And open'd a calm intercourse with Heav'n,

Here the soul sits in council ; ponders past,

Predestines future action ; sees, not feels,

Tumultuous life, and reasons with the storm ; 200

All her lies answers, and thinks down her charms.

What awful joy ! what mental liberty !

I am not pent in darkness ; rather say

(If not too bold) in darkness I'm embower'd.

Delightful gloom ! the clust'ring thoughts around 205

Spontaneous rise, and blossom in the shade ;

But droop by day, and sicken in the sun.  
 Thought borrows light elsewhere; from that First Fire,  
 Fountain of animation! whence descends  
 Urania, my celestial guest! who deigns 210  
 Nightly to visit me, so mean; and now  
 Conscious how needful discipline to Man,  
 From pleasing dalliance with the charms of Night  
 My wand'ring thought recalls, to what excites  
 Far other beat of heart; NARCISSA'S tomb! 215

Or is it feeble Nature calls me back,  
 And breaks my spirit into grief again?  
 Is it a Stygian vapour in my blood?  
 A cold, slow puddle, creeping through my veins?  
 Or is it thus with all Men?—Thus with all. 220  
 What are we? How unequal! Now we soar,  
 And now we sink; to be the same, transcends  
 Our present prowess. Dearly pays the soul  
 For lodging ill; too dearly rents her clay.  
 Reason, a baffled counsellor, but adds 225  
 The blush of weakness, to the bane of woe.  
 The noblest spirit fighting her hard fate,  
 In this damp, dusky region, charg'd with storms,  
 But feebly flutters, yet untaught to fly;  
 Or, flying, short her flight, and sure her fall. 230  
 Our utmost strength, when down, to rise again;  
 And not to yield, though beaten, all our praise.

'T is vain to seek in Men for more than Man.  
 Though proud in promise, big in previous thought,  
 Experience damps our triumph. I, who late, 235  
 Emerging from the shadows of the grave,  
 Where Grief detain'd me pris'ner, mounting high,  
 Threw wide the gates of everlasting day,



And call'd Mankind to glory, shook off Pain,  
 Mortality shook off, in ether pure, 240  
 And struck the stars; now feel my spirits fail;  
 They drop me from the zenith; down I rush,  
 Like him whom fable fledg'd with waxen wings,  
 In sorrow drown'd—but not in sorrow lost.  
 How wretched is the man, who never mourn'd! 245  
 I dive for precious pearl, in Sorrow's stream:  
 Not so the thoughtless man that only grieves;  
 Takes all the torment, and rejects the gain,  
 (Inestimable gain!) and gives Heav'n leave  
 To make him but more wretched, not more wise. 250

If wisdom is our lesson, (and what else  
 Ennobles Man? what else have Angels learnt?)  
 Grief! more proficient in thy school are made,  
 Than Genius, or proud Learning, e'er could boast.  
 Voracious Learning, often over-fed, 255  
 Digests not into sense her motley meal.  
 This book-case, with dark booty almost burst,  
 This forager on others' wisdom, leaves  
 Her native farm, her Reason, quite untill'd.  
 With mixt manure she surfeits the rank soil, 260  
 Dung'd, but not drest; and rich to beggary.  
 A pomp untameable of weeds prevails.  
 Her servant's wealth incumber'd Wisdom mourns.

And what says Genius? "Let the dull be wise."  
 Genius, too hard for right, can prove it wrong; 265  
 And loves to boast, where blush men less inspir'd.  
 It pleads exemption from the laws of Sense;  
 Considers Reason as a leveller;  
 And scorns to share a blessing with the crowd.  
 That wise it could be, thinks an ample claim 270

To glory, and to pleasure gives the rest.

Crassus but sleeps, Ardelio is undone.

Wisdom less shudders at a fool, than wit.

But Wisdom smiles, when humbled mortals weep.

When Sorrow wounds the breast, as ploughs the glebe,  
And hearts obdurate feel her soft'ning show'r ; 276

Her seed celestial, then, glad Wisdom sows ;

Her golden harvest triumphs in the soil.

If so, NARCISSA ! welcome my Relapse ;

I'll raise a tax on my calamity, 280

And reap rich compensation from my pain.

I'll range the plenteous intellectual field ;

And gather ev'ry thought of sov'reign pow'r

To chase the moral maladies of Man ;

Thoughts, which may bear transplanting to the skies,

Though natives of this coarse penurious soil ; 286

Nor wholly wither there, where seraphs sing,

Refin'd, exalted, not annull'd in Heav'n ;

Reason, the sun that gives them birth, the same

In either clime, though more illustrious there. 290

These choicely cull'd, and elegantly rang'd,

Shall form a garland for NARCISSA's tomb ;

And, peradventure, of no fading flow'rs.

Say, on what themes shall puzzled choice descend?

“ Th' importance of contemplating the tomb ; 295

Why men decline it ; Suicide's foul birth ;

The various kinds of grief ; the faults of age ;

And Death's dread character—invite my song.”

And, first, th' importance of our end survey'd.

Friends counsel quick dismissal of our grief : 300

Mistaken kindness ! our hearts heal too soon.

Are they more kind than He who struck the blow ?

Who bid it do his errand in our hearts,  
 And banish peace, till nobler guests arrive,  
 And bring it back a true and endless peace? 305

Calamities are friends: As glaring day  
 Of these unnumber'd lustres robs our sight;  
 Prosperity puts out unnumber'd thoughts  
 Of import high, and light divine, to Man.

The man how blest! who, sick of gaudy scenes 310

Scenes apt to thrust between us and ourselves),  
 Is led by choice to take his fav'rite walk,  
 Beneath Death's gloomy, silent, cypress shades,  
 Unpierc'd by Vanity's fantastic ray;

To read his monuments, to weigh his dust, 315

Visit his vaults, and dwell among the tombs.

LORENZO! read with me NARCISSA's stone

(NARCISSA was thy fav'rite); let us read

Her moral stone; few doctors preach so well;

Few orators so tenderly can touch 320

The feeling heart. What pathos in the date!

Apt words can strike; and yet in them we see

Faint images of what we here enjoy.

What cause have we to build on length of life?

Temptations seize, when fear is laid asleep; 325

And ill foreboded is our strongest guard.

See from her tomb, as from an humble shrine,

Truth, radiant goddess! sallies on my soul,

And puts Delusion's dusky train to flight;

Dispels the mist our sultry passions raise, 330

From objects low, terrestrial, and obscene;

And shews the real estimate of things;

Which no man, unafflicted, ever saw;

Pulls off the veil from Virtue's rising charms;

Detects Temptation in a thousand lies. 335  
 Truth bids me look on Men as autumn leaves,  
 And all they bleed for, as the summer's dust,  
 Driv'n by the whirlwind : Lighted by her beams,  
 I widen my horizon, gain new pow'rs,  
 See things invisible, feel things remote, 340  
 Am present with futurities ; think nought  
 To Man so foreign, as the joys possess ;  
 Nought so much his, as those beyond the grave.  
     No folly keeps its colour in her sight ;  
 Pale worldly Wisdom loses all her charms ; 345  
 In pompous promise from her schemes profound,  
 If future fate she plans, 't is all in leaves,  
 Like Sibyl, unsubstantial, fleeting bliss !  
 At the first blast it vanishes in air.  
 Not so, celestial: Wouldst thou know, LORENZO ! 350  
 How differ worldly Wisdom, and divine ?  
 Just as the waning and the waxing moon.  
 More empty worldly Wisdom ev'ry day ;  
 And ev'ry day more fair her rival shines.  
 When later, there's less time to play the fool. 355  
 Soon our whole term for Wisdom is expir'd  
 (Thou know'st she calls no council in the grave) :  
 And everlasting fool is writ in fire,  
 Or real Wisdom wafts us to the skies.  
     As worldly schemes resemble Sibyl's leaves, 360  
 The good man's days to Sibyl's books compare  
 (In ancient story read, thou know'st the tale),  
 In price still rising, as in number less,  
 Inestimable quite his final hour.  
 For that who thrones can offer, offer thrones ; 365  
 Insolvent worlds the purchase cannot pay.

“ Oh let me die his death !” all Nature cries.  
 “ Then live his life”—All Nature falters there.  
 Our great Physician daily to consult,  
 To commune with the grave our only cure. 370  
 What grave prescribes the best?—A friend’s; and yet,  
 From a friend’s grave, how soon we disengage !  
 Ev’n to the dearest, as his marble, cold.  
 Why are friends ravish’d from us ? ’T is to bind,  
 By soft Affection’s ties, on human hearts, 375  
 The thought of death, which Reason, too supine,  
 Or misemploy’d, so rarely fastens there.  
 Nor reason, nor affection, no, nor both  
 Combin’d, can break the witchcrafts of the world.  
 Behold th’ inexorable hour at hand ! 381  
 Behold th’ inexorable hour forgot !  
 And to forget it, the chief aim of life,  
 Though well to ponder it, is life’s chief end.  
 Is Death, that ever threat’ning, ne’er remote,  
 That all-important, and that only sure 385  
 (Come when he will), an unexpected guest ?  
 Nay, though invited by the loudest calls  
 Of blind Imprudence, unexpected still ?  
 Though num’rous messengers are sent before,  
 To warn his great arrival. What the cause, 390  
 The wondrous cause, of this mysterious ill ?  
 All Heav’n looks down astonish’d at the sight.  
 Is it, that Life has sown her joys so thick,  
 We can’t thrust in a single care between ?  
 Is it, that Life has such a swarm of cares, 395  
 The thought of Death can’t enter for the throng ?  
 Is it, that Time steals on with downy feet,  
 Nor wakes Indulgence from her golden dream ?

To-day is so like yesterday, it cheats ;  
 We take the lying sister for the same. 400  
 Life glides away, LORENZO! like a brook ;  
 For ever changing, unperceiv'd the change.  
 In the same brook none ever bath'd him twice :  
 To the same life none ever twice awoke.  
 We call the brook the same ; the same we think 405  
 Our life, though still more rapid in its flow ;  
 Nor mark the much irrevocably laps'd,  
 And mingled with the sea. Or shall we say  
 (Retaining still the brook to bear us on),  
 That Life is like a vessel on the stream ? 410  
 In Life embark'd, we smoothly down the tide  
 Of Time descend, but not on Time intent ;  
 Amus'd, unconscious of the gliding wave ;  
 Till on a sudden we perceive a shock ;  
 We start, awake, look out ; what see we there ? 415  
 Our brittle bark is burst on Charon's shore.  
 Is this the cause Death flies all human thought ?  
 Or is it Judgment, by the Will struck blind,  
 That domineering mistress of the soul,  
 Like him so strong by Dalilah the fair ? 420  
 Or is it Fear turns startled Reason back,  
 From looking down a precipice so steep ?  
 'T is dreadful ; and the dread is wisely plac'd,  
 By Nature, conscious of the make of Man.  
 A dreadful friend it is, a terror kind, 425  
 A flaming sword to guard the tree of life.  
 By that unaw'd, in Life's most smiling hour,  
 The good man would repine ; would suffer joys,  
 And burn impatient for his promis'd skies.  
 The bad, on each punctilious pique of pride, 430

Or gloom of humour, would give rage the reign,  
Bound o'er the barrier, rush into the dark,  
And mar the scenes of Providence below.

What groan was that, LORENZO?—Furies! rise;  
And drown, in your less execrable yell, 435  
Britannia's shame. There took her gloomy flight,  
On wing impetuous, a black sullen soul,  
Blasted from hell, with horrid lust of death.

Thy friend, the brave, the gallant Altamont,  
So call'd, so thought—and then he fled the field, 440  
Less base the fear of Death, than fear of Life.

O Britain, infamous for suicide!  
An island in thy manners! far disjoin'd  
From the whole world of rationals beside!  
In ambient waves plunge thy polluted head, 445  
Wash the dire stain, nor shock the continent.

But thou be shock'd, while I detect the cause  
Of Self-assault, expose the monster's birth,  
And bid Abhorrence hiss it round the world.  
Blame not thy clime, nor chide the distant sun; 450  
The sun is innocent, thy clime absolv'd:  
Immoral climes kind Nature never made.  
The cause I sing, in Eden might prevail,  
And proves it is thy folly, not thy fate.

The soul of Man (let Man in homage bow, 455  
Who names his soul), a native of the skies!  
High-born, and free, her freedom should maintain,  
Unsold, unmortgag'd for Earth's little bribes.  
Th' illustrious stranger, in this foreign land,  
Like strangers, jealous of her dignity, 460  
Studious of home, and ardent to return,  
Of Earth suspicious, Earth's enchanted cup

With cool reserve light touching, should indulge,  
 On Immortality, her godlike taste ;  
 There take large draughts ; make her chief banquet  
 there. 465

But some reject this sustenance divine ;  
 To beggarly vile appetites descend ;  
 Ask alms of Earth, for guests that came from Heav'n ;  
 Sink into slaves ; and sell, for present hire,  
 Their rich reversion, and (what shares its fate) 470  
 Their native freedom, to the prince who sways  
 This nether world. And when his payments fail,  
 When his foul basket gorges them no more,  
 Or their pall'd palates loath the basket full ;  
 Are instantly, with wild demoniac rage, 475  
 For breaking all the chains of Providence,  
 And bursting their confinement ; though fast barr'd  
 By laws divine and human ; guarded strong  
 With horrors doubled to defend the pass,  
 The blackest, Nature, or dire Guilt, can raise ; 480  
 And moated round with fathomless destruction,  
 Sure to receive, and whelm them in their fall.

Such, Britons ! is the cause, to you unknown,  
 Or worse, o'erlook'd ; o'erlook'd by magistrates,  
 Thus criminals themselves. I grant the deed 485  
 Is madness ; but the madness of the heart.  
 And what is that ? Our utmost bound of guilt.  
 A sensual unreflecting life is big  
 With monstrous births, and Suicide, to crown  
 The black infernal brood. The bold to break 490  
 Heav'n's law supreme, and desperately rush  
 Through sacred Nature's murder, on their own,  
 Because they never think of Death, they die.



'T is equally Man's duty, glory, gain,  
 At once to shun, and meditate, his end. 495  
 When by the bed of languishment we sit  
 (The seat of wisdom! if our choice, not fate),  
 Or o'er our dying friends in anguish hang,  
 Wipe the cold dew, or stay the sinking head,  
 Number their moments, and, in ev'ry clock, 500  
 Start at the voice of an eternity;  
 See the dim lamp of life just feebly lift  
 An agonizing beam, at us to gaze,  
 Then sink again, and quiver into death,  
 That most pathetic herald of our own; 505  
 How read we such sad scenes? As sent to Man  
 In perfect vengeance? No; in pity sent,  
 To melt him down like wax, and then impress,  
 Indelible, Death's image on his heart;  
 Bleeding for others, trembling for himself. 510  
 We bleed, we tremble; we forget, we smile.  
 The mind turns fool, before the cheek is dry.  
 Our quick-returning folly cancels all;  
 As the tide rushing razes what is writ  
 In yielding sands, and smooths the letter'd shore. 515  
 LORENZO! hast thou ever weigh'd a sigh?  
 Or study'd the philosophy of tears?  
 (A science yet unlectur'd in our schools!)  
 Hast thou descended deep into the breast,  
 And seen their source? If not, descend with me, 520  
 And trace these briny riv'lets to their springs.  
 Our fun'ral tears from diff'rent causes rise.  
 As if from sep'rate cisterns in the soul,  
 Of various kinds, they flow. From tender hearts,  
 By soft contagion call'd, some burst at once, 525

And stream obsequious to the leading eye.  
 Some ask more time, by curious art distill'd.  
 Some hearts in secret hard, unapt to melt,  
 Struck by the magic of the public eye,  
 Like Moses' smitten rock, gush out amain. 530  
 Some weep to share the fame of the deceas'd,  
 So high in merit, and to them so dear.  
 They dwell on praises, which they think they share ;  
 And thus, without a blush, commend themselves.  
 Some mourn in proof that something they could love ;  
 They weep not to relieve their grief, but shew. 536  
 Some weep in perfect justice to the dead,  
 As conscious all their love is in arrear.  
 Some mischievously weep, not unappriz'd,  
 Tears, sometimes, aid the conquest of an eye. 540  
 With what address the soft Ephesians drew  
 Their sable net-work o'er entangled hearts !  
 As seen through crystal, how their roses glow,  
 While liquid pearl runs trickling down their cheek !  
 Of her's not prouder Egypt's wanton queen, 545  
 Carousing gems, herself dissolv'd in love.  
 Some weep at death, abstracted from the dead,  
 And celebrate, like Charles, their own decease.  
 By kind construction some are deem'd to weep,  
 Because a decent veil conceals their joy. 550  
 Some weep in earnest, and yet weep in vain ;  
 As deep in indiscretion, as in woe.  
 Passion, blind Passion, impotently pours  
 Tears, that deserve more tears ; while Reason sleeps ;  
 Or gazes, like an idiot, unconcern'd ; 555  
 Nor comprehends the meaning of the storm ;  
 Knows not it speaks to her, and her alone.

Irrationals all sorrow are beneath,  
 That noble gift! that privilege of Man!  
 From Sorrow's pang, the birth of endless joy. 560  
 But these are barren of that birth divine:  
 They weep impetuous, as the summer storm,  
 And full as short! The cruel grief soon tam'd,  
 They make a pastime of the stingless tale;  
 Far as the deep-resounding knell, they spread 565  
 The dreadful news, and hardly feel it more.  
 No grain of wisdom pays them for their woe.

Half-round the globe, the tears pumpt up by Death  
 Are spent in wat'ring vanities of life;  
 In making Folly flourish still more fair. 570  
 When the sick soul, her wonted stay withdrawn,  
 Reclines on earth, and sorrows in the dust;  
 Instead of learning, there, her true support,  
 Though there thrown down her true support to learn,  
 Without Heav'n's aid impatient to be blest, 575  
 She crawls to the next shrub, or bramble vile,  
 Though from the stately cedar's arms she fell:  
 With stale, forsworn embraces, clings anew,  
 The stranger weds, and blossoms, as before,  
 In all the fruitless fopperies of Life: 580  
 Presents her weed, well-fancy'd, at the ball,  
 And raffles for the death's-head on the ring.

So wept Aurelia, till the destin'd Youth  
 Stept in, with his receipt for making smiles,  
 And blanching sables into bridal bloom. 585  
 So wept LORENZO fair Clarissa's fate;  
 Who gave that angel boy on whom he doats;  
 And dy'd to give him, orphan'd in his birth!  
 Not such, NARCISSA, my distress for thee.

I'll make an altar of thy sacred tomb, 590  
 To sacrifice to Wisdom.—What wast thou?  
 “ Young, gay, and fortunate!” Each yields a theme.  
 I'll dwell on each, to shun thought more severe;  
 (Heav'n knows I labour with severer still!)  
 I'll dwell on each, and quite exhaust thy death. 595  
 A soul without reflection, like a pile  
 Without inhabitant, to ruin runs.

And first, thy youth. What says it to grey hairs?  
 NARCISSA, I'm become thy pupil now—  
 Early, bright, transient, chaste, as morning dew, 600  
 She sparkled, was exhal'd, and went to Heav'n.  
 Time on this head has snow'd; yet still 't is borne  
 Aloft; nor thinks but on another's grave.  
 Cover'd with shame I speak it, Age severe  
 Old worn-out vice sets down for virtue fair; 605  
 With graceless gravity chastising youth,  
 That youth chastis'd surpassing in a fault,  
 Father of all, forgetfulness of death:  
 As if, like objects pressing on the sight,  
 Death had advanc'd too near us to be seen: 610  
 Or, that life's loan Time ripen'd into right;  
 And Men might plead prescription from the grave;  
 Deathless, from repetition of reprieve.  
 Deathless? far from it! such are dead already;  
 Their hearts are bury'd, and the world's their grave.  
 Tell me, some god! my guardian angel! tell, 616  
 What thus infatuates? what enchantment plants  
 The phantom of an age 'twixt us and Death  
 Already at the door? He knocks, we hear him,  
 And yet we will not hear. What mail defends 620  
 Our untouch'd hearts? What miracle turns off

The pointed thought, which from a thousand quivers  
 Is daily darted, and is daily shunn'd?  
 We stand, as in a battle, throngs on throngs  
 Around us falling; wounded oft ourselves;       625  
 Though bleeding with our wounds, immortal still!  
 We see Time's furrows on another's brow,  
 And Death intrench'd, preparing his assault;  
 How few themselves in that just mirror see!  
 Or, seeing, draw their inference as strong!       630  
 There death is certain; doubtful here: He must,  
 And soon; we may, within an age, expire.  
 Tho' grey our heads, our thoughts and aims are green;  
 Like damag'd clocks, whose hand and bell dissent,  
 Folly sings six, while Nature points at twelve.       635  
     Absurd longevity! More, more, it cries:  
 More life, more wealth, more trash of ev'ry kind.  
 And wherefore mad for more, when relish fails?  
 Object and Appetite must club for joy;  
 Shall Folly labour hard to mend the bow,       640  
 Baubles, I mean, that strike us from without,  
 While Nature is relaxing ev'ry string?  
 Ask Thought for joy; grow rich, and hoard within.  
 Think you the soul, when this life's rattles cease,  
 Has nothing of more manly to succeed?       645  
 Contract the taste immortal; learn ev'n now  
 To relish what alone subsists hereafter.  
 Divine, or none, henceforth your joys for ever.  
 Of age the glory is, to wish to die.  
 That wish is praise and promise; it applauds       650  
 Past life, and promises our future bliss.  
 What weakness see not children in their sires?  
 Grand-climacterical absurdities!

Grey-hair'd authority, to faults of youth,  
 How shocking! It makes folly thrice a fool; 655  
 And our first childhood might our last despise.  
 Peace and esteem is all that age can hope.  
 Nothing but Wisdom gives the first; the last,  
 Nothing, but the repute of being wise.  
 Folly bars both; our age is quite undone. 660

What folly can be ranker? Like our shadows,  
 Our wishes lengthen, as our sun declines.  
 No wish should loiter, then, this side the grave.  
 Our hearts should leave the world, before the knell  
 Calls for our carcasses to mend the soil. 665  
 Enough to live in tempest, die in port;  
 Age should fly concourse, cover in retreat  
 Defects of judgment, and the will subdue;  
 Walk thoughtful on the silent, solemn shore  
 Of that vast ocean it must sail so soon; 670  
 And put good works on board; and wait the wind  
 That shortly blows us into worlds unknown:  
 If unconsider'd too, a dreadful scene!

All should be prophets to themselves; foresee  
 Their future fate; their future fate foretaste; 675  
 This art would waste the bitterness of death.  
 The thought of death alone, the fear destroys.  
 A disaffection to that precious thought  
 Is more than midnight darkness on the soul,  
 Which sleeps beneath it, on a precipice, 680  
 Puff'd off by the first blast, and lost for ever.

Dost ask, LORENZO, why so warmly prest,  
 By repetition hammer'd on thine ear,  
 The thought of Death? That thought is the machine,  
 The grand machine, that heaves us from the dust, 685

And rears us into men. That thought ply'd home,  
 Will soon reduce the ghastly precipice  
 O'erhanging hell, will soften the descent,  
 And gently slope our passage to the grave :  
 How warmly to be wish'd ! What heart of flesh 690  
 Would trifle with tremendous ? dare extremes ?  
 Yawn o'er the fate of infinite ? What hand,  
 Beyond the blackest brand of censure bold  
 (To speak a language too well known to thee),  
 Would at a moment give its all to chance, 695  
 And stamp the die for an eternity ?

Aid me, NARCISSA ! aid me to keep pace  
 With destiny ; and ere her scissars cut  
 My thread of life, to break this tougher thread  
 Of moral death, that ties me to the world. 700  
 Sting thou my slumb'ring Reason to send forth  
 A thought of observation on the foe ;  
 To sally, and survey the rapid march  
 Of his ten thousand messengers to Man ;  
 Who, Jehu-like, behind him turns them all. 705  
 All accident apart, by Nature sign'd,  
 My warrant is gone out, though dormant yet ;  
 Perhaps behind one moment lurks my fate.

Must I then forward only look for Death ?  
 Backward I turn mine eye, and find him there. 710  
 Man is a self-survivor ev'ry year.  
 Man, like a stream, is in perpetual flow.  
 Death's a destroyer of quotidian prey.  
 My youth, my noon-tide, his ; my yesterday ;  
 The bold invader shares the present hour. 715  
 Each moment on the former shuts the grave.  
 While Man is growing, life is in decrease ;

And cradles rock us nearer to the tomb.  
 Our birth is nothing but our death begun ;  
 As tapers waste, that instant they take fire. 720  
 Shall we then fear, lest that should come to pass,  
 Which comes to pass each moment of our lives ?  
 If fear we must, let that death turn us pale,  
 Which murders strength and ardour ; what remains  
 Should rather call on Death, than dread his call. 725  
 Ye partners of my fault, and my decline !  
 Thoughtless of death, but when your neighbour's knell  
 (Rude visitant !) knocks hard at your dull sense,  
 And with its thunder scarce obtains your ear !  
 Be Death your theme in ev'ry place and hour ; 730  
 Nor longer want, ye monumental sires !  
 A brother tomb to tell you, you shall die.  
 That Death you dread (so great is Nature's skill !)  
 Know, you shall court, before you shall enjoy.  
 But you are learn'd ; in volumes, deep you sit ; 735  
 In wisdom, shallow : Pompous ignorance !  
 Would you be still more learned than the learn'd ?  
 Learn well to know how much need not be known,  
 And what that knowledge, which impairs your sense.  
 Our needful knowledge, like our needful food, 740  
 Unhedg'd, lies open in life's common field ;  
 And bids all welcome to the vital feast.  
 You scorn what lies before you in the page  
 Of Nature and Experience, moral truth !  
 Of indispensable, eternal fruit ! 745  
 Fruit, on which mortals feeding, turn to gods ;  
 And dive in science for distinguish'd names,  
 Dishonest fomentation of your pride ;  
 Sinking in virtue, as you rise in fame.



Your learning, like the lunar beam, affords 750  
 Light, but not heat; it leaves you undevout,  
 Frozen at heart, while speculation shines.  
 Awake, ye curious indagators! fond  
 Of knowing all, but what avails you, known;  
 If you would learn Death's character, attend. 755  
 All casts of conduct, all degrees of health,  
 All dies of fortune, and all dates of age,  
 Together shook in his impartial urn,  
 Come forth at random: Or, if choice is made,  
 The choice is quite sarcastic, and insults 760  
 All bold conjecture, and fond hopes of Man.  
 What countless multitudes not only leave,  
 But deeply disappoint us, by their deaths!  
 Though great our sorrow, greater our surprise.  
 Like other tyrants, Death delights to smite, 765  
 What smitten, most proclaims the pride of pow'r,  
 And arbitrary nod. His joy supreme,  
 To bid the wretch survive the fortunate;  
 The feeble wrap th' athletic in his shroud;  
 And weeping fathers build their children's tomb; 770  
 Me thine, NARCISSA!—What though short thy date?  
 Virtue, not rolling suns, the mind matures.  
 That life is long, which answers life's great end.  
 The time that bears no fruit, deserves no name;  
 The man of wisdom is the man of years. 775  
 In hoary youth Methusalems may die;  
 O how misdated on their flatt'ring tombs!  
 NARCISSA's youth has lectur'd me thus far.  
 And can her gaiety give counsel too?  
 That, like the Jews' fam'd oracle of gems, 780

Sparkles instruction ; such as throws new light,  
 And opens more the character of Death,  
 Ill known to thee, LORENZO ! This thy vaunt :  
 “ Give Death his due, the wretched and the old ;  
 Ev’n let him sweep his rubbish to the grave ; 785  
 Let him not violate kind Nature’s laws,  
 But own Man born to live as well as die.”  
 Wretched and old thou giv’st him ; young and gay  
 He takes ; and plunder is a tyrant’s joy,  
 What if I prove, “ The farthest from the fear, 790  
 Are often nearest to the stroke of fate ?”

All, more than common, menaces an end.  
 A blaze betokens brevity of life :  
 As if bright embers should emit a flame,  
 Glad spirits sparkled from NARCISSA’S eye, 795  
 And made youth younger, and taught life to live.  
 As Nature’s opposites wage endless war,  
 For this offence, as treason to the deep  
 Inviolable stupor of his reign,  
 Where Lust, and turbulent Ambition, sleep, 800  
 Death took swift vengeance. As he life detests,  
 More life is still more odious ; and, reduc’d  
 By conquest, aggrandizes more his pow’r.  
 But wherefore aggrandiz’d ? By Heav’n’s decree,  
 To plant the soul on her eternal guard, 805  
 In awful expectation of our end.  
 Thus runs Death’s dread commission : “ Strike, but so,  
 As most alarms the living by the dead.”  
 Hence stratagem delights him, and surprise,  
 And cruel sport with Man’s securities. 810  
 Not simple conquest, triumph is his aim ;

And, where least fear'd, there conquest triumphs most:  
This proves my bold assertion not too bold.

What are his arts to lay our fears asleep?

Tiberian arts his purposes wrap up 815  
In deep dissimulation's darkest night.

Like princes unconfest in foreign courts,  
Who travel under cover, Death assumes  
The name and look of Life, and dwells among us.  
He takes all shapes that serve his black designs: 820

Though master of a wider empire far  
Than that, o'er which the Roman eagle flew;  
Like Nero, he's a fiddler, charioteer,  
Or drives his phaeton, in female guise;  
Quite unsuspected, till, the wheel beneath, 825  
His disarray'd oblation he devours.

He most affects the forms least like himself,  
His slender self. Hence burly corpulence  
Is his familiar wear, and sleek disguise.  
Behind the rosy bloom he loves to lurk, 830  
Or ambush in a smile; or wanton dive  
In dimples deep; love's eddies, which draw in  
Unwary hearts, and sink them in despair.  
Such, on NARCISSA'S couch, he loiter'd long  
Unknown; and, when detected, still was seen 835  
To smile; such peace has Innocence in death!

Most happy they, whom least his arts deceive.  
One eye on Death, and one full fix'd on Heav'n,  
Becomes a mortal and immortal Man.  
Long on his wiles a piqu'd and jealous spy, 840  
I've seen, or dreamt I saw, the tyrant dress;  
Lay by his horrors, and put on his smiles.

Say, muse, for thou remember'st, call it back,  
 And shew LORENZO the surprising scene ;  
 If 't was a dream, his genius can explain. 845

'T was in a circle of the gay I stood.  
 Death would have enter'd ; Nature push'd him back ;  
 Supported by a doctor of renown,  
 His point he gain'd. Then artfully dismiss  
 The sage ; for Death design'd to be conceal'd. 850

He gave an old vivacious usurer  
 His meagre aspect, and his naked bones ;  
 In gratitude for plumping up his prey,  
 A pamper'd spendthrift ; whose fantastic air,  
 Well-fashion'd figure, and cockaded brow, 855  
 He took in change, and underneath the pride  
 Of costly linen tuck'd his filthy shroud.

His crooked bow he straiten'd to a cane ;  
 And hid his deadly shafts in Myra's eye.

The dreadful masquerader, thus equipt, 860  
 Out-sallies on adventures. Ask you where ?  
 Where is he not ? For his peculiar haunts,  
 Let this suffice ; sure as night follows day,  
 Death treads in Pleasure's footsteps round the world,  
 When Pleasure treads the paths which Reason shuns.  
 When, against Reason, Riot shuts the door, 866  
 And Gaiety supplies the place of Sense,

Then, foremost at the banquet, and the ball,  
 Death leads the dance, or stamps the deadly die ;  
 Nor ever fails the midnight bowl to crown. 870

Gaily carousing to his gay compeers,  
 Inly he laughs, to see them laugh at him,  
 As absent far : And when the revel burns,

When fear is banish'd, and triumphant thought,  
 Calling for all the joys beneath the moon, 875  
 Against him turns the key, and bids him sup  
 With their progenitors—he drops his mask ;  
 Frowns out at full; they start, despair, expire.

Scarce with more sudden terror and surprise,  
 From his black masque of nitre, touch'd by fire, 880  
 He bursts, expands, roars, blazes, and devours.  
 And is not this triumphant treachery,  
 And more than simple conquest, in the fiend ?

And now, LORENZO, dost thou wrap thy soul  
 In soft security, because unknown 885

Which moment is commission'd to destroy ?  
 In Death's uncertainty thy danger lies.  
 Is Death uncertain ? Therefore thou be fixt ;  
 Fixt as a centinel, all eye, all ear,  
 All expectation of the coming foe. 890

Rouse, stand in arms, nor lean against thy spear ;  
 Lest slumber steal one moment o'er thy soul,  
 And fate surprise thee nodding. Watch, be strong ;  
 Thus give each day the merit, and renown,  
 Of dying well ; though doom'd but once to die. 895

Nor let Life's period hidden (as from most)  
 Hide too from thee the precious use of life.

Early, not sudden, was NARCISSA's fate.  
 Soon, not surprising, Death his visit paid.  
 Her thought went forth to meet him on his way, 900

Nor Gaiety forgot it was to die :  
 Though Fortune too (our third and final theme),  
 As an accomplice, play'd her gaudy plumes,  
 And ev'ry glitt'ring gewgaw, on her sight,

To dazzle, and debauch it from its mark. 905  
 Death's dreadful advent is the mark of Man;  
 And ev'ry thought that misses it is blind.  
 Fortune, with Youth and Gaiety, conspir'd  
 To weave a triple wreath of happiness  
 (If happiness on earth) to crown her brow. 910  
 And could Death charge through such a shining shield?  
 That shining shield invites the tyrant's spear,  
 As if to damp our elevated aims,  
 And strongly preach humility to Man.  
 O how portentous is prosperity! 915  
 How, comet-like, it threatens, while it shines!  
 Few years, but yield us proof of Death's ambition,  
 To cull his victims from the fairest fold,  
 And sheath his shafts in all the pride of life.  
 When flooded with abundance, purpled o'er 920  
 With recent honours, bloom'd with ev'ry bliss,  
 Set up in ostentation, made the gaze,  
 The gaudy centre, of the public eye,  
 When Fortune thus has toss'd her child in air,  
 Snatch'd from the covert of an humble state, 925  
 How often have I seen him dropt at once,  
 Our morning's envy, and our ev'ning's sigh!  
 As if her bounties were the signal giv'n,  
 The flow'ry wreath to mark the sacrifice,  
 And call Death's arrows on the destin'd prey. 930  
 High Fortune seems in cruel league with Fate.  
 Ask you for what? To give his war on Man  
 The deeper dread, and more illustrious spoil;  
 Thus to keep daring mortals more in awe.  
 And burns LORENZO still for the sublime 935

Of Life? to hang his airy nest on high,  
 On the slight timber of the topmost bough,  
 Rock'd at each breeze, and menacing a fall?  
 Granting grim Death at equal distance there;  
 Yet Peace begins just where Ambition ends. 940

What makes Man wretched? Happiness deny'd?  
 LORENZO! no: 'T is Happiness disdain'd.  
 She comes too meanly drest to win our smile;  
 And calls herself Content, a homely name!  
 Our flame is Transport, and Content our scorn. 945  
 Ambition turns, and shuts the door against her,  
 And weds a Toil, a Tempest, in her stead;  
 A Tempest to warm Transport near a-kin.  
 Unknowing what our mortal state admits,  
 Life's modest joys we ruin, while we raise; 950  
 And all our extasies are wounds to peace:  
 Peace, the full portion of mankind below.

And since thy peace is dear, ambitious youth!  
 Of fortune fond, as thoughtless of thy fate!  
 As late I drew Death's picture, to stir up 955  
 Thy wholesome fears; now, drawn in contrast, see  
 Gay Fortune's, thy vain hopes to reprimand.  
 See, high in air, the sportive goddess hangs,  
 Unlocks her casket, spreads her glitt'ring ware,  
 And calls the giddy winds to puff abroad 960  
 Her random bounties o'er the gaping throng.  
 All rush rapacious; friends o'er trodden friends,  
 Sons o'er their fathers, subjects o'er their kings,  
 Priests o'er their gods, and lovers o'er the fair  
 (Still more ador'd), to snatch the golden show'r. 965

Gold glitters most, where Virtue shines no more;

As stars from absent suns have leave to shine.  
 O what a precious pack of votaries,  
 Unkennell'd from the prisons, and the stews,  
 Pour in, all op'ning in their idol's praise! 970  
 All, ardent, eye each wafture of her hand,  
 And, wide expanding their voracious jaws,  
 Morsel on morsel swallow down unchew'd,  
 Untasted, through mad appetite for more;  
 Gorg'd to the throat, yet lean and rav'nous still. 975  
 Sagacious all, to trace the smallest game,  
 And bold to seize the greatest. If (blest chance!)  
 Court-zephyrs sweetly breathe, they lanch, they fly,  
 O'er just, o'er sacred, all-forbidden ground,  
 Drunk with the burning scent of place or pow'r, 980  
 Staunch to the foot of lucre, till they die.

Or, if for Men you take them, as I mark  
 Their manners, thou their various fates survey.  
 With aim mis-measur'd, and impetuous speed,  
 Some darting, strike their ardent wish far off, 985  
 Through fury to possess it: Some succeed,  
 But stumble, and let fall the taken prize;  
 From some, by sudden blasts, 't is whirl'd away,  
 And lodg'd in bosoms that ne'er dream'd of gain;  
 To some it sticks so close, that, when torn off, 990  
 Torn is the man, and mortal is the wound.  
 Some, o'er-enamour'd of their bags, run mad,  
 Groan under gold, yet weep for want of bread.  
 Together some (unhappy rivals!) seize,  
 And rend abundance into poverty; 995  
 Loud croaks the raven of the law, and smiles:  
 Smiles too the goddess; but smiles most at those,



(Just victims of exorbitant desire!)

Who perish at their own request, and, whelm'd  
Beneath her load of lavish grants, expire. 1000

Fortune is famous for her numbers slain.

The number small, which happiness can bear.

Though various for a while their fates; at last

One curse involves them all: At Death's approach,

All read their riches backward into loss, 1005

And mourn in just proportion to their store.

And Death's approach (if orthodox my song)

Is hasten'd by the lure of Fortune's smiles.

And art thou still a glutton of bright gold?

And art thou still rapacious of thy ruin? 1010

Death loves a shining mark, a signal blow;

A blow, which, while it executes, alarms;

And startles thousands with a single fall.

As when some stately growth of oak, or pine,

Which nods aloft, and proudly spreads her shade,

The sun's defiance, and the flocks defence; 1016

By the strong strokes of lab'ring hinds subdu'd,

Loud groans her last, and, rushing from her height,

In cumbrous ruin, thunders to the ground:

The conscious forest trembles at the shock, 1020

And hill, and stream, and distant dale, resound.

These high-aim'd darts of Death, and these alone,

Should I collect, my quiver would be full.

A quiver, which, suspended in mid air,

Or near Heav'n's Archer, in the zodiac, hung 1025

(So could it be), should draw the public eye,

The gaze and contemplation of mankind!

A constellation awful, yet benign,

To guide the gay through life's tempestuous wave,  
 Nor suffer them to strike the common rock ; 1030  
 " From greater danger to grow more secure,  
 And, wrapt in happiness, forget their fate."

Lysander, happy past the common lot,  
 Was warn'd of danger, but too gay to fear.  
 He woo'd the fair Aspasia : She was kind ; 1035  
 In youth, form, fortune, fame, they both were blest :  
 All who knew, envy'd ; yet in envy lov'd :  
 Can fancy form more finish'd happiness ?  
 Fixt was the nuptial hour. Her stately dome  
 Rose on the sounding beach. The glitt'ring spires  
 Float in the wave, and break against the shore : 1040  
 So break those glitt'ring shadows, human joys.  
 The faithless morning smil'd : He takes his leave,  
 To re-embrace in extasies, at eve.  
 The rising storm forbids. The news arrives : 1045  
 Untold, she saw it in her servant's eye.  
 She felt it seen (her heart was apt to feel) ;  
 And, drown'd, without the furious ocean's aid,  
 In suffocating sorrows, shares his tomb.  
 Now, round the sumptuous, bridal monument, 1050  
 The guilty billows innocently roar ;  
 And the rough sailor passing, drops a tear.  
 A tear ? Can tears suffice ?—But not for me.  
 How vain our efforts ! and our arts, how vain !  
 The distant train of thought I took, to shun, 1055  
 Has thrown me on my fate—these dy'd together ;  
 Happy in ruin ! undivorc'd by Death !  
 Or ne'er to meet, or ne'er to part, is peace—  
 NARCISSA ! pity bleeds at thought of thee.

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Yet thou wast only near me ; not myself. 1060  
Survive myself?—That cures all other woe.  
NARCISSA lives ; PHILANDER is forgot.  
O the soft commerce ! O the tender ties,  
Close-twisted with the fibres of the heart !  
Which, broken, break them ; and drain off the soul  
Of human joy ; and make it pain to live— 1066  
And is it then to live ? When such friends part,  
'T is the survivor dies—My heart ! no more.

1877  
The first of the year  
was a very successful one  
and the business was  
very good. The  
profits were very  
large and the  
expenses were very  
small. The  
year was a very  
good one and  
the business was  
very good.

P R E F A C E  
TO  
NIGHT THE SIXTH.

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FEW ages have been deeper in dispute about Religion, than this. The dispute about Religion, and the practice of it, seldom go together. The shorter, therefore, the dispute, the better. I think it may be reduced to this single question—Is Man immortal; or, Is he not? If he is not, all our disputes are mere amusements, or trials of skill. In this case, Truth, Reason, Religion, which give our discourses such pomp and solemnity, are (as will be shewn) mere empty sounds, without any meaning in them. But, if Man is immortal, it will behove him to be very serious about eternal consequences; or, in other words, to be truly religious. And this great fundamental truth, unestablished, or unawakened in the minds of men, is, I conceive, the real source and support of all our infidelity; how remote soever the particular objections advanced may seem to be from it.

Sensible appearances affect most men much more than abstract reasonings; and we daily see bodies drop around us, but the soul is invisible. The power which inclination has over the judgment, is greater than can be well conceived by those that have not had an experience of it; and of what numbers is it the sad interest, that souls should not survive! The heathen world confessed, that they rather hoped, than firmly believed, immortality! and how many heathens have we still amongst us! The sacred page assures us, that life and immortality are brought to light by the gospel: But by how many is the gospel rejected, or overlooked! From these considerations, and from my being, accidentally, privy to the sentiments of some particular persons, I have been long persuaded, that

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most, if not all, our infidels (whatever name they take, and whatever scheme, for argument's sake, and to keep themselves in countenance, they patronize) are supported in their deplorable error, by some doubt of their immortality, at the bottom. And I am satisfied, that men once thoroughly convinced of their immortality, are not far from being Christians. For it is hard to conceive, that a man fully conscious eternal pain or happiness will certainly be his lot, should not earnestly, and impartially, inquire after the surest means of escaping the one and securing the other : And of such an earnest and impartial inquiry, I well know the consequence.

Here, therefore, in proof of this most fundamental truth, some plain arguments are offered ; arguments derived from principles which infidels admit in common with believers ; arguments, which appear to me altogether irresistible ; and such as, I am satisfied, will have great weight with all, who give themselves the small trouble of looking seriously into their own bosoms, and of observing, with any tolerable degree of attention, what daily passes round about them in the world. If some arguments shall, here, occur, which others have declined, they are submitted, with all deference, to better judgments in this, of all points, the most important. For, as to the being of a God, that is no longer disputed ; but it is undisputed for this reason only ; viz. Because where the least pretence to reason is admitted, it must for ever be indisputable. And of consequence no man can be betrayed into a dispute of that nature by vanity, which has a principal share in animating our modern combatants against other articles of our belief.

# NIGHT THE SIXTH.

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THE INFIDEL RECLAIMED.

IN TWO PARTS.

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CONTAINING

THE NATURE, PROOF, AND IMPORTANCE OF  
IMMORTALITY.

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PART THE FIRST.

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SHE (for I know not yet her name in Heav'n)  
Not early, like NARCISSA, left the scene ;  
Nor sudden, like PHILANDER. What avail ?  
This seeming mitigation but inflames ;  
This fancy'd med'cine heightens the disease.

The longer known, the closer still she grew :  
 And gradual parting is a gradual death.  
 'T is the grim tyrant's engine, which extorts  
 By tardy pressure's still-increasing weight,  
 From hardest hearts, confession of distress. 10

O the long, dark approach, through years of pain,  
 Death's gall'ry! (might I dare to call it so,)  
 With dismal Doubt, and sable Terror, hung;  
 Sick Hope's pale lamp, its only glimm'ring ray :  
 There Fate my melancholy walk ordain'd, 15  
 Forbid self-love itself to flatter there.  
 How oft I gaz'd, prophetically sad!  
 How oft I saw her dead, while yet in smiles!  
 In smiles she sunk her grief, to lessen mine.  
 She spoke me comfort, and increas'd my pain. 20  
 Like powerful armies trenching at a town,  
 By slow, and silent, but resistless sap,  
 In his pale progress gently gaining ground,  
 Death urg'd his deadly siege in spite of art,  
 Of all the balmy blessings Nature lends 25  
 To succour frail humanity. Ye stars!  
 (Not now first made familiar to my sight,)  
 And thou, O Moon! bear witness; many a night  
 He tore the pillow from beneath my head,  
 Ty'd down my sore attention to the shock, 30  
 By ceaseless depredations on a life  
 Dearer than that he left me. Dreadful post  
 Of observation! darker ev'ry hour!  
 Less dread the day that drove me to the brink,  
 And pointed out eternity below; 35  
 When my soul shudder'd at futurity;  
 When, on a moment's point, th' important die



Of life and death spun doubtful, ere it fell,  
And turn'd up Life; my title to more woe.

But why more woe? More comfort let it be. 40

Nothing is dead, but that which wish'd to die;  
Nothing is dead, but Wretchedness and Pain;  
Nothing is dead, but what incumber'd, gall'd,  
Block'd up the pass, and barr'd from real life.

Where dwells that wish most ardent of the wise? 45

Too dark the sun to see it; highest stars,  
Too low to reach it; Death, great Death alone,  
O'er stars and sun, triumphant, lands us there.

Nor dreadful our transition; though the mind,  
An artist at creating self-alarms, 50

Rich in expedients for inquietude,  
Is prone to paint it dreadful. Who can take  
Death's portrait true? The tyrant never sat.

Our sketch all random strokes, conjecture all;  
Close shuts the grave, nor tells one single tale. 55

Death, and his image rising in the brain,  
Bear faint resemblance; never are alike;  
Fear shakes the pencil; Fancy loves excess;  
Dark Ignorance is lavish of her shades:

And these the formidable picture draw. 60

But grant the worst; 't is past; new prospects rise;  
And drop a veil eternal o'er her tomb.

Far other views our contemplation claim,  
Views that o'erpay the rigours of our life;  
Views that suspend our agonies in death. 65

Wrapt in the thought of Immortality,  
Wrapt in the single, the triumphant thought!  
Long life might lapse, age unperceiv'd come on;  
And find the soul unsated with her theme.

Its nature, proof, importance, fire my song. 70  
 O that my song could emulate my soul!  
 Like her, immortal. No!—the soul disdains  
 A mark so mean; far nobler hope inflames;  
 If endless ages can outweigh an hour,  
 Let not the laurel, but the palm, inspire. 75  
     Thy nature, Immortality! who knows?  
 And yet who knows it not? It is but life  
 In stronger thread of brighter colour spun,  
 And spun for ever; dipt by cruel Fate  
 In Stygian dye, how black, how brittle here! 80  
 How short our correspondence with the sun!  
 And while it lasts, inglorious! Our best deeds,  
 How wanting in their weight! Our highest joys,  
 Small cordials to support us in our pain,  
 And give us strength to suffer. But how great 85  
 To mingle int'rests, converse, amities,  
 With all the sons of Reason, scatter'd wide  
 Through habitable space, where-ever born,  
 Howe'er endow'd! to live free citizens  
 Of universal Nature; to lay hold  
 By more than feeble Faith on the SUPREME!  
 To call Heav'n's rich unfathomable mines  
 (Mines, which support archangels in their state)  
 Our own! to rise in science, as in bliss,  
 Initiate in the secrets of the skies! 95  
 To read creation; read its mighty plan  
 In the bare bosom of the Deity!  
 The plan, and execution, to collate!  
 To see, before each glance of piercing thought,  
 All cloud, all shadow, blown remote; and leave 100  
 No mystery—but that of love divine,

Which lifts us on the seraph's flaming wing,  
 From earth's Aceldama, this field of blood,  
 Of inward anguish, and of outward ill,  
 From darkness, and from dust, to such a scene! 105  
 Love's element; true joy's illustrious home!  
 From earth's sad contrast (now deplor'd) more fair!  
 What exquisite vicissitude of fate!  
 Blest absolution of our blackest hour!

LORENZO, these are thoughts that make Man, Man,  
 The wise illumine, aggrandize the great. 111  
 How great (while yet we tread the kindred clod,  
 And ev'ry moment fear to sink beneath  
 The clod we tread; soon trodden by our sons),  
 How great, in the wild whirl of Time's pursuits, 115  
 To stop, and pause, involv'd in high presage,  
 Through the long visto of a thousand years,  
 To stand contemplating our distant selves,  
 As in a magnifying mirror seen,  
 Enlarg'd ennobled, elevate, divine! 120  
 To prophesy our own futurities!  
 To gaze in thought on what all thought transcends!  
 To talk, with fellow-candidates, of joys  
 As far beyond conception, as desert,  
 Ourselves th' astonish'd talkers, and the tale! 125

LORENZO, swells thy bosom at the thought?  
 The swell becomes thee: 'T is an honest pride.  
 Revere thyself;—and yet thyself despise.  
 His nature no man can o'er-rate; and none  
 Can under-rate his merit. Take good heed, 130  
 Nor there be modest, where thou shouldst be proud;  
 That almost universal error shun.  
 How just our pride, when we behold those heights,

Not those Ambition paints in air, but those  
 Reason points out, and ardent Virtue gains; 135  
 And angels emulate; our pride how just!  
 When mount we? when these shackles cast? when quit  
 This cell of the creation? this small nest,  
 Stuck in a corner of the universe,  
 Wrapt up in fleecy cloud, and fine-spun air? 140  
 Fine-spun to sense; but gross and feculent  
 To souls celestial; souls ordain'd to breathe  
 Ambrosial gales, and drink a purer sky;  
 Greatly triumphant on Time's farther shore,  
 Where Virtue reigns, enrich'd with full arrears; 145  
 While Pomp imperial begs an alms of Peace.  
 In empire high, or in proud science deep,  
 Ye born of earth! on what can you confer,  
 With half the dignity, with half the gain,  
 The gust, the glow of rational delight, 150  
 As on this theme, which angels praise and share?  
 Man's fates and favours are a theme in Heav'n.  
 What wretched repetition cloy us here!  
 What periodic potions for the sick!  
 Distemper'd bodies, and distemper'd minds! 155  
 In an eternity what scenes shall strike!  
 Adventures thicken! novelties surprise!  
 What webs of wonder shall unravel there!  
 What full day pour on all the paths of Heav'n,  
 And light th' ALMIGHTY's footsteps in the deep! 160  
 How shall the blessed day of our discharge  
 Unwind, at once, the labyrinths of fate,  
 And straighten its inextricable maze!  
 If inextinguishable thirst in Man  
 To know; how rich, how full, our banquet there! 165

There, not the moral world alone unfolds ;  
 The world material, lately seen in shades,  
 And, in those shades, by fragments only seen,  
 And seen those fragments by the lab'ring eye,  
 Unbroken, then, illustrious, and entire, 170  
 Its ample sphere, its universal frame,  
 In full dimensions, swells to the survey ;  
 And enters, at once glance, the ravish'd sight.  
 From some superior point (where, who can tell ?  
 Suffice it, 't is a point where gods reside) 175  
 How shall the stranger Man's illumin'd eye,  
 In the vast ocean of unbounded space,  
 Behold an infinite of floating worlds  
 Divide the crystal waves of ether pure,  
 In endless voyage, without port ? The least 180  
 Of these disseminated orbs, how great !  
 Great as they are, what numbers these surpass,  
 Huge, as Leviathan, to that small race,  
 Those twinkling multitudes of little life,  
 He swallows unperceiv'd ! Stupendous these ! 185  
 Yet what are these stupendous to the whole ?  
 As particles, as atoms ill-perceiv'd ;  
 As circulating globules in our veins ;  
 So vast the plan ! Fecundity divine !  
 Exub'rant Source ! perhaps I wrong thee still. 190  
 If admiration is a source of joy,  
 What transport hence ! Yet this the least in Heav'n.  
 What this to that illustrious robe He wears,  
 Who tost this mass of wonders from his hand,  
 A specimen, an earnest, of his pow'r ? 195  
 'T is to that glory, whence all glory flows,  
 As the mead's meanest flow'ret to the sun,

Which gave it birth. But what this sun of Heav'n?  
 This bliss supreme of the supremely blest?  
 Death, only Death, the question can resolve. 200  
 By death, cheap-bought th' ideas of our joy;  
 The bare ideas! Solid happiness  
 So distant from its shadow chas'd below.

And chase we still the phantom through the fire,  
 O'er bog, and brake, and precipice, till death? 205  
 And toil we still for sublunary pay?  
 Defy the dangers of the field and flood,  
 Or, spider-like, spin out our precious all,  
 Our more than vitals spin (if no regard  
 To great futurity), in curious webs 210  
 Of subtle thought, and exquisite design;  
 (Fine net-work of the brain!) to catch a fly?  
 The momentary buz of vain renown!  
 A name! a mortal immortality!

Or (meaner still!) instead of grasping air, 215  
 For sordid lucre plunge we in the mire?  
 Drudge, sweat, through ev'ry shame, for ev'ry gain,  
 For vile contaminating trash; throw up  
 Our hope in Heav'n, or dignity with Man?  
 And deify the dirt, matur'd to gold? 220  
 Ambition, Av'rice; the two dæmons these,  
 Which goad through ev'ry slough our human herd,  
 Hard-travel'd from the cradle to the grave.  
 How low the wretches stoop! how steep they climb!  
 These dæmons burn mankind; but most possess 225  
 LORENZO'S bosom, and turn out the skies.

Is it in Time to hide Eternity?  
 And why not in an atom on the shore,  
 To cover ocean? or a mote, the sun?

Glory and Wealth, have they this blinding pow'r?  
 What if to them I prove LORENZO blind? 231  
 Would it surprise thee? Be thou then surpris'd;  
 Thou neither knows't: Their nature learn from me.

Mark well, as foreign as these subjects seem,  
 What close connexion ties them to my theme. 235  
 First, what is true ambition? The pursuit  
 Of glory, nothing less than Man can share.  
 Were they as vain as gaudy-minded Man,  
 As flatulent with fumes of self-applause,  
 Their arts and conquest animals might boast, 240  
 And claim their laurel crowns, as well as we;  
 But not celestial. Here we stand alone;  
 As in our form, distinct, pre-eminent;  
 If prone in thought, our stature is our shame;  
 And Man should blush, his forehead meets the skies.  
 The visible and present are for brutes, 246  
 A slender portion, and a narrow bound!  
 These Reason, with an energy divine,  
 O'erleaps; and claims the future and unseen!  
 The vast unseen! the future fathomless! 250  
 When the great soul buoys up to this high point,  
 Leaving gross Nature's sediments below,  
 Then, and then only, Adam's offspring quits  
 The sage and hero of the fields and woods,  
 Asserts his rank, and rises into Man. 255  
 This is ambition: This is human fire.

Can Parts or Place (two bold pretenders!) make  
 LORENZO great, and pluck him from the throng?

Genius and Art, Ambition's boasted wings,  
 Our boast but ill deserve. A feeble aid! 260  
 Dedalian engin'ry! If these alone

Assist our flight, Fame's flight is Glory's fall.  
 Heart-merit wanting, mount we ne'er so high,  
 Our height is but the gibbet of our name.  
 A celebrated wretch when I behold, 265  
 When I behold a genius bright, and base,  
 Of tow'ring talents, and terrestrial aims;  
 Methinks I see, as thrown from her high sphere,  
 The glorious fragments of a soul immortal,  
 With rubbish mix'd, and glitt'ring in the dust. 270  
 Struck at the splendid, melancholy sight,  
 At once Compassion soft, and Envy, rise—  
 But wherefore Envy? Talents angel-bright,  
 If wanting worth, are shining instruments  
 In false Ambition's hand, to finish faults 275  
 Illustrious, and give infamy renown.

Great ill is an atchievement of great pow'rs.  
 Plain sense but rarely leads us far astray.  
 Reason the means, Affections chuse our end;  
 Means have no merit, if our end amiss. 280  
 If wrong our hearts, our heads are right in vain;  
 What is a PELHAM's head, to PELHAM's heart?  
 Hearts are proprietors of all applause.  
 Right ends, and means, make wisdom: Worldly-wise  
 Is but half-witted, at its highest praise. 285

Let Genius then despair to make thee great;  
 Nor flatter Station: What is Station high?  
 'T is a proud mendicant; it boasts, and begs;  
 It begs an alms of homage from the throng,  
 And oft the throng denies its charity. 290  
 Monarchs, and ministers, are awful names:  
 Whoever wear them, challenge our devoir.  
 Religion, public order, both exact



External homage, and a supple knee,  
 To beings pompously set up, to serve 295  
 The meanest slave; all more is merit's due,  
 Her sacred and inviolable right;  
 Nor ever paid the Monarch, but the Man.  
 Our hearts ne'er bow but to superior worth;  
 Nor ever fail of their allegiance there. 300  
 Fools, indeed, drop the Man in their account,  
 And vote the mantle into majesty.  
 Let the small savage boast his silver fur;  
 His royal robe unborrow'd, and unbought,  
 His own, descending fairly from his sires. 305  
 Shall Man be proud to wear his livery,  
 And souls in ermine scorn a soul without?  
 Can place or lessen us, or aggrandize?  
 Pigmies are pigmies still, though perch'd on Alps;  
 And pyramids are pyramids in vales. 310  
 Each man makes his own stature, builds himself:  
 Virtue alone out-builds the pyramids;  
 Her monuments shall last, when Egypt's fall.  
 Of these sure truths dost thou demand the cause?  
 The cause is lodg'd in Immortality. 315  
 Hear, and assent. Thy bosom burns for pow'r;  
 What station charms thee? I'll instal thee there;  
 'T is thine. And art thou greater than before?  
 Then thou before wast something less than Man.  
 Has thy new post betray'd thee into pride? 320  
 That treach'rous pride betrays thy dignity;  
 That pride defames humanity, and calls  
 The being mean, which staffs or strings can raise.  
 That pride, like hooded hawks, in darkness soars,  
 From blindness bold, and tow'ring to the skies. 325

'T is born of Ignorance, which knows not Man :  
 An angel's second ; nor his second, long.  
 A Nero quitting his imperial throne,  
 And courting glory from the tinkling string,  
 But faintly shadows an immortal soul, 330  
 With empire's self, to pride, or rapture, fir'd.  
 If nobler motives minister no cure,  
 Ev'n Vanity forbids thee to be vain.

High worth is elevated place : 'T is more ;  
 It makes the post stand candidate for thee ; 335  
 Makes more than monarchs, makes an honest man ;  
 Though no exchequer it commands, 't is wealth ;  
 And though it wears no ribband, 't is renown ;  
 Renown, that would not quit thee, though disgrac'd,  
 Nor leave thee pendent on a master's smile. 340

Other ambition Nature interdicts ;  
 Nature proclaims it most absurd in Man,  
 By pointing at his origin, and end ;  
 Milk and a swathe, at first, his whole demand ;  
 His whole domain, at last, a turf or stone ; 345  
 To whom, between, a world may seem too small.

Souls truly great, dart forward on the wing  
 Of just ambition, to the grand result,  
 The curtain's fall ; there, see the buskin'd chief  
 Unshod behind this momentary scene, 350  
 Reduc'd to his own stature, low or high,  
 As vice, or virtue, sinks him, or sublimes ;  
 And laugh at this fantastic mummery,  
 This antic prelude of grotesque events,  
 Where dwarfs are often stilted, and betray 355  
 A littleness of soul by worlds o'er-run,  
 And nations fall in blood. Dread sacrifice



Corbould, del.

Wheat, sculp.

*Nature proclaims it most absurd in Man,  
By pointing at his origin, and end;  
Milk and a swathe, at first, his whole demand;  
His whole domain, at last, a turf or stone;  
To whom, between, a world may seem too small.*

Night 6 L. 343.



To Christian pride ! which had with horror shock'd  
The darkest Pagans, offer'd to their gods.

O thou Most Christian enemy to peace ! 360

Again in arms ? again provoking fate ?

That prince, and that alone, is truly great,

Who draws the sword reluctant, gladly sheaths ;

On empire builds what empire far outweighs,

And makes his throne a scaffold to the skies. 365

Why this so rare ? Because forgot of all

The day of death ; that venerable day,

Which sits as judge ; that day, which shall pronounce

On all our days, absolve them, or condemn.

LORENZO, never shut thy thought against it ; 370

Be levees ne'er so full, afford it room,

And give it audience in the cabinet.

That friend consulted (flatteries apart),

Will tell thee fair, if thou art great or mean.

To doat on aught may leave us, or be left, 375

Is that ambition ? Then let flames descend,

Point to the centre their inverted spires,

And learn humiliation from a soul,

Which boasts her lineage from celestial fire.

Yet these are they the world pronounces wise ; 380

The world, which cancels Nature's right and wrong,

And casts new wisdom : Ev'n the grave man lends

His solemn face to countenance the coin.

Wisdom for parts is madness for the whole.

This stamps the paradox, and gives us leave 385

To call the wisest weak, the richest poor,

The most ambitious, unambitious, mean ;

In triumph, mean ; and abject, on a throne.

Nothing can make it less than mad in Man,

To put forth all his ardour, all his art, 390  
 And give his soul her full unbounded flight,  
 But reaching Him, who gave her wings to fly.  
 When blind Ambition quite mistakes her road,  
 And downward pores, for that which shines above,  
 Substantial happiness, and true renown ; 395  
 Then, like an idiot gazing on the brook,  
 We leap at stars, and fasten in the mud ;  
 At glory grasp, and sink in infamy.

Ambition ! pow'rful source of good and ill !  
 Thy strength in Man, like length of wing in birds,  
 When disengag'd from earth, with greater ease, 401  
 And swifter flight, transports us to the skies :  
 By toys entangled, or in guilt bemir'd,  
 It turns a curse ; it is our chain, and scourge,  
 In this dark dungeon, where confin'd we lie, 405  
 Close-grated by the sordid bars of Sense ;  
 All prospect of eternity shut out ;  
 And, but for execution, ne'er set free.

With error in ambition justly charg'd,  
 Find we LORENZO wiser in his wealth ? 410  
 What if thy rental I reform ? and draw  
 An inventory new to set thee right ?  
 Where, thy true treasure ? Gold says, " Not in me :"  
 And, " Not in me," the di'mond. Gold is poor ;  
 India's insolvent : Seek it in thyself, 415  
 Seek in thy naked self, and find it there ;  
 In being so descended, form'd, endow'd ;  
 Sky-born, sky-guided, sky-returning race !  
 Erect, immortal, rational, divine !  
 In senses, which inherit earth, and heav'ns ; 420  
 Enjoy the various riches Nature yields ;

Far nobler ; give the riches they enjoy ;  
 Give taste to fruits, and harmony to groves ;  
 Their radiant beams to gold, and gold's bright sire :  
 Take in, at once, the landscape of the world, 425  
 At a small inlet, which a grain might close,  
 And half create the wondrous world they see.  
 Our senses, as our reason, are divine.  
 But for the magic organ's pow'ful charm,  
 Earth were a rude, uncolour'd chaos still. 430  
 Objects are but th' occasion ; ours th' exploit ;  
 Ours is the cloth, the pencil, and the paint,  
 Which Nature's admirable picture draws ;  
 And beautifies creation's ample dome.  
 Like Milton's Eve, when gazing on the lake, 435  
 Man makes the matchless image Man admires.  
 Say then, shall Man, his thoughts all sent abroad  
 (Superior wonders in himself forgot),  
 His admiration waste on objects round,  
 When Heav'n makes him the soul of all he sees ? 440  
 Absurd ! not rare ! so great, so mean, is Man.  
 What wealth in senses such as these ! what wealth  
 In Fancy, fir'd to form a fairer scene  
 Than Sense surveys ! In Mem'ry's firm record,  
 Which, should it perish, could this world recall 445  
 From the dark shadows of o'erwhelming years,  
 In colours fresh, originally bright,  
 Preserve its portrait, and report its fate !  
 What wealth in intellect, that sov'reign pow'r !  
 Which Sense, and Fancy, summons to the bar ; 450  
 Interrogates, approves, or reprehends ;  
 And from the mass those underlings import,  
 From their materials sifted, and refin'd,

And in Truth's balance accurately weigh'd,  
 Forms Art, and Science, Government, and Laws ;  
 The solid basis, and the beauteous frame, 456  
 The vitals and the grace of civil life !  
 And manners (sad exception !) set aside,  
 Strikes out, with master-hand, a copy fair  
 Of His idea, whose indulgent thought, 460  
 Long, long, ere chaos teem'd, plann'd human bliss.

What wealth in souls that soar, dive, range around,  
 Disdaining limit, or from place, or time ;  
 And hear at once, in thought extensive, hear  
 Th' Almighty Fiat, and the trumpet's sound ; 465  
 Bold, on creation's outside walk, and view  
 What was, and is, and more than e'er shall be ;  
 Commanding, with omnipotence of thought,  
 Creations new in Fancy's field to rise !  
 Souls, that can grasp whate'er th' ALMIGHTY made,  
 And wander wild through things impossible ! 471  
 What wealth, in faculties of endless growth,  
 In quenchless passions violent to crave,  
 In liberty to chuse, in pow'r to reach,  
 And in duration (how thy riches rise !) 475  
 Duration to perpetuate—boundless bliss !

Ask you, what pow'r resides in feeble Man  
 That bliss to gain ? Is Virtue's, then, unknown ?  
 Virtue, our present peace, our future prize,  
 Man's unprecarious, natural estate, 480  
 Improveable at will, in Virtue lies ;  
 Its tenure sure ; its income is divine.

High-built abundance, heap on heap ! for what ?  
 To breed new wants, and beggar us the more ;  
 Then, make a richer scramble for the throng, 485



Soon as this feeble pulse, which leaps so long  
 Almost by miracle, is tir'd with play,  
 Like rubbish from disploding engines thrown,  
 Our magazines of hoarded trifles fly ;  
 Fly diverse ; fly to foreigners, to foes ; 490  
 New masters court, and call the former, fools  
 (How justly !) for dependence on their stay.  
 Wide scatter, first, our play-things ; then, our dust.

Dost court Abundance for the sake of peace ?  
 Learn, and lament thy self-defeated scheme : 495  
 Riches enable to be richer still :  
 And, richer still, what mortal can resist ?  
 Thus wealth (a cruel task-master !) enjoins  
 New toils, succeeding toils, an endless train !  
 And murders Peace, which taught it first to shine.  
 The poor are half as wretched as the rich ; 501  
 Whose proud and painful privilege it is,  
 At once, to bear a double load of woe ;  
 To feel the stings of Envy, and of Want,  
 Outrageous Want ! both Indies cannot cure. 505

A competence is vital to content.  
 Much wealth is corpulence, if not disease ;  
 Sick, or incumber'd, is our happiness.  
 A competence is all we can enjoy.  
 O be content, where Heav'n can give no more ! 510  
 More, like a flash of water from a lock,  
 Quickens our spirit's movement for an hour ;  
 But soon its force is spent, nor rise our joys  
 Above our native temper's common stream.  
 Hence disappointment lurks in ev'ry prize, 515  
 As bees in flow'rs ; and stings us with success.

The rich man, who denies it, proudly feigns ;

Nor knows the wise are privy to the lie.  
 Much learning shews how little mortals know ;  
 Much wealth, how little worldlings can enjoy : 520  
 At best, it babies us with endless toys,  
 And keeps us children till we drop to dust.  
 As monkeys at a mirror stand amaz'd,  
 They fail to find what they so plainly see ;  
 Thus men, in shining riches, see the face 525  
 Of happiness, nor know it is a shade ;  
 But gaze, and touch, and peep, and peep again,  
 And wish, and wonder it is absent still.

How few can rescue opulence from want !  
 Who lives to Nature, rarely can be poor ; 530  
 Who lives to Fancy, never can be rich.  
 Poor is the man in debt ; the man of gold,  
 In debt to Fortune, trembles at her pow'r.  
 The Man of Reason smiles at her, and Death.  
 O what a patrimony this ! A being 535  
 Of such inherent strength and majesty,  
 Not worlds possess can raise it ; worlds destroy'd  
 Can't injure ; which holds on its glorious course,  
 When thine, O Nature ! ends ; too blest to mourn  
 Creation's obsequies. What treasure, this ! 540  
 The Monarch is a beggar to the Man.

Immortal ! ages past, yet nothing gone !  
 Morn without eve ! a race without a goal !  
 Unshorten'd by progression infinite !  
 Futurity for ever future ! life 545  
 Beginning still, where computation ends !  
 'T is the description of a Deity !  
 'T is the description of the meanest slave :  
 The meanest slave dares then LORENZO scorn ?

The meanest slave thy sov'reign glory shares. 550

Proud youth ! fastidious of the lower world !

Man's lawful pride includes humility ;

Stoops to the lowest ; is too great to find

Inferiors ; all immortal ! brothers all !

Proprietors eternal of thy love. 555

Immortal ! what can strike the sense so strong,

As this the soul ? It thunders to the thought ;

Reason amazes ; gratitude o'erwhelms ;

No more we slumber on the brink of fate ;

Rous'd at the sound, th' exulting soul ascends, 560

And breathes her native air ; an air that feeds

Ambitions high, and fans ethereal fires ;

Quick-kindles all that is divine within us ;

Nor leaves one loit'ring thought beneath the stars.

Has not LORENZO's bosom caught the flame ? 565

Immortal ! Were but one immortal, how

Would others envy ! how would thrones adore !

Because 't is common, is the blessing lost ?

How this ties up the bounteous hand of Heav'n !

O vain, vain, vain, all else !—Eternity ! 570

A glorious, and a needful refuge, that,

From vile imprisonment in abject views.

'T is immortality, 't is that alone,

Amid Life's pains, abasements, emptiness,

The soul can comfort, elevate, and fill. 575

That only, and that amply, this performs ;

Lifts us above Life's pains, her joys above ;

Their terror those ; and these their lustre lose ;

Eternity depending covers all ;

Eternity depending all atchieves ; 580

Sets Earth at distance ; casts her into shades ;

Blends her distinctions ; abrogates her pow'rs :  
 The low, the lofty, joyous, and severe,  
 Fortune's dread frowns, and fascinating smiles,  
 Make one promiscuous and neglected heap, 585  
 The Man beneath ; if I may call him Man,  
 Whom Immortality's full force inspires.  
 Nothing terrestrial touches his high thought ;  
 Suns shine unseen, and thunders roll unheard,  
 By minds quite conscious of their high descent, 590  
 Their present province, and their future prize ;  
 Divinely darting upward ev'ry wish,  
 Warm on the wing, in glorious absence lost.  
 Doubt you this truth ? Why labours your belief ?  
 If Earth's whole orb, by some due-distant eye 595  
 Were seen at once, her tow'ring Alps would sink,  
 And level'd Atlas leave an even sphere.  
 Thus Earth, and all that earthly minds admire,  
 Is swallow'd in Eternity's vast round.  
 To that stupendous view, when souls awake, 600  
 So large of late, so mountainous to Man,  
 Time's toys subside ; and equal all below.  
 Enthusiastic, this ? Then all are weak,  
 But rank enthusiasts. To this godlike height  
 Some souls have soar'd ; or martyrs ne'er had bled.  
 And all may do what has by Man been done. 606  
 Who, beaten by these sublunary storms,  
 Boundless, interminable joys can weigh,  
 Unraptur'd, unexalted, uninflam'd ?  
 What slave unblest, who from to-morrow's dawn 610  
 Expects an empire ? He forgets his chain,  
 And, thron'd in thought, his absent sceptre waves.  
 And what a sceptre waits us ! what a throne !

Her own immense appointments to compute,  
 Or comprehend her high prerogatives, 615  
 In this her dark minority, how toils,  
 How vainly pants, the human soul divine!  
 Too great the bounty seems for earthly joy:  
 What heart but trembles at so strange a bliss?

In spite of all the truths the muse has sung, 620  
 Ne'er to be priz'd enough! enough revolv'd!  
 Are there who wrap the world so close about them,  
 They see no farther than the clouds? and dance  
 On heedless Vanity's fantastic toe,  
 Till, stumbling at a straw, in their career, 625  
 Headlong they plunge, where end both dance and song?  
 Are there, LORENZO? is it possible?

Are there on earth (let me not call them men)  
 Who lodge a soul immortal in their breasts;  
 Unconscious as the mountain of its ore; 630  
 Or rock, of its inestimable gem?  
 When rocks shall melt, and mountains vanish, these  
 Shall know their treasure; treasure, then, no more.

Are there (still more amazing!) who resist  
 The rising thought? who smother, in its birth, 635  
 The glorious truth? who struggle to be brutes?  
 Who through this bosom-barrier burst their way;  
 And, with revers'd ambition, strive to sink?  
 Who labour downwards through th' opposing pow'rs  
 Of instinct, reason, and the world against them, 640  
 To dismal hopes, and shelter in the shock  
 Of endless night? night darker than the grave!  
 Who fight the proofs of immortality?  
 With horrid zeal, and execrable arts,  
 Work all their engines, level their black fires, 645

To blot from Man this attribute divine  
 (Than vital blood far dearer to the wise),  
 Blasphemers, and rank atheists to themselves?  
 To contradict them, see all Nature rise!  
 What object, what event, the moon beneath, 650  
 But argues, or endears, an after-scene?  
 To Reason proves, or weds it to Desire?  
 All things proclaim it needful; some advance  
 One precious step beyond, and prove it sure.  
 A thousand arguments swarm round my pen, 655  
 From Heav'n, and Earth, and Man. Indulge a few,  
 By Nature, as her common habit, worn;  
 So pressing Providence a truth to teach,  
 Which truth untaught, all other truths were vain.  
 THOU! whose all-providential eye surveys, 660  
 Whose hand directs, whose Spirit fills and warms  
 Creation, and holds empire far beyond!  
 Eternity's inhabitant august!  
 Of two eternities amazing Lord!  
 One past, ere Man's, or Angel's, had begun; 665  
 Aid! while I rescue from the foe's assault  
 Thy glorious immortality in Man:  
 A theme for ever, and for all, of weight,  
 Of moment infinite! but relish'd most  
 By those who love Thee most, who most adore. 670  
 Nature, thy daughter, ever-changing birth  
 Of THEE the great Immutable, to Man  
 Speaks wisdom; is his oracle supreme;  
 And he who most consults her, is most wise.  
 LORENZO, to this heav'nly Delphos haste; 675  
 And come back all-immortal; all-divine:  
 Look Nature through, 't is revolution all;





The the Summer gay,  
 With her green chaplet, and ambrosial flowers,  
 Droops into pallid Autumn: Winter grey,  
 Horrid with frost, and turbulent with storm,  
 Blows Autumn, and his golden fruits, away:  
 Then melts into the Spring: Soft Spring with breath  
 Tuvanian, from warm chambers of the south,  
 Recalls the first?

Night 6. L. 880.



All change, no death. Day follows night; and night  
 The dying day; stars rise, and set, and rise;  
 Earth takes th' example. See the Summer gay, 680  
 With her green chaplet, and ambrosial flow'rs,  
 Droops into pallid Autumn: Winter grey,  
 Horrid with frost, and turbulent with storm,  
 Blows Autumn, and his golden fruits, away:  
 Then melts into the Spring: Soft Spring, with breath  
 Favonian, from warm chambers of the south, 686  
 Recals the first. All, to reffourish, fades.  
 As in a wheel, all sinks to reascend.

Emblems of Man, who passes, not expires.

With this minute distinction, emblems just, 690  
 Nature revolves, but Man advances; both  
 Eternal, that a circle, this a line.

That gravitates, this soars. Th' aspiring soul  
 Ardent, and tremulous, like flame, ascends;  
 Zeal, and Humility, her wings to Heav'n. 695

The world of matter, with its various forms,  
 All dies into new life. Life born from Death  
 Rolls the vast mass, and shall for ever roll.  
 No single atom, once in being, lost,  
 With change of counsel charges the MOST HIGH.

What hence infers LORENZO? Can it be? 701  
 Matter immortal? And shall spirit die?

Above the nobler, shall less noble rise?  
 Shall Man alone, for whom all else revives,  
 No resurrection know? Shall Man alone, 705  
 Imperial Man, be sown in barren ground,  
 Less privileg'd than grain, on which he feeds?

Is Man, in whom alone is pow'r to prize  
 The bliss of being, or with previous pain

Deplore its period, by the spleen of Fate, 710  
Severely doom'd Death's single unredeem'd ?

If Nature's revolution speaks aloud,  
In her gradation, hear her louder still.  
Look Nature through, 't is neat gradation all.  
By what minute degrees her scale ascends ! 715  
Each middle nature join'd at each extreme,  
To that above it join'd, to that beneath.

Parts into parts reciprocally shot,  
Abhor divorce : What love of union reigns !  
Here, dormant matter waits a call to life ; 720  
Half-life, half-death, join there ; here, Life and Sense ;  
There, Sense from Reason steals a glimm'ring ray ;  
Reason shines out in Man. But how preserv'd

The chain unbroken upward, to the realms  
Of incorporeal life ? those realms of bliss, 725  
Where Death hath no dominion ? Grant a make  
Half-mortal, half-immortal ; earthy, part ;  
And part ethereal ; grant the soul of Man  
Eternal ; or in Man the series ends.

Wide yawns the gap ; connexion is no more ; 730  
Check'd Reason halts ; her next step wants support ;  
Striving to climb, she tumbles from her scheme ;  
A scheme, analogy pronounc'd so true ;  
Analogy, Man's surest guide below.

Thus far, all Nature calls on thy belief. 735  
And will LORENZO, careless of the call,  
False attestation on all Nature charge,  
Rather than violate his league with Death ?  
Renounce his reason, rather than renounce  
The dust belov'd, and run the risk of Heav'n ? 740  
O what indignity to deathless souls !

What treason to the majesty of Man!  
 Of Man immortal! Hear the lofty style:  
 "If so decreed, th' almighty will be done.  
 Let earth dissolve, yon pond'rous orbs descend, 745  
 And grind us into dust: The soul is safe;  
 The Man emerges; mounts above the wreck,  
 As tow'ring flame from Nature's fun'ral pyre;  
 O'er devastation, as a gainer, smiles;  
 His charter, his inviolable rights, 750  
 Well-pleas'd to learn from thunder's impotence,  
 Death's pointless darts, and Hell's defeated storms."  
 But these chimeras touch not thee, LORENZO!  
 The glories of the world, thy sev'nfold shield.  
 Other ambition than of crowns in air, 755  
 And superlunary felicities,  
 Thy bosom warm. I'll cool it, if I can;  
 And turn those glories that enchant, against thee.  
 What ties thee to this life, proclaims the next.  
 If wise, the cause that wounds thee is thy cure. 760  
 Come, my ambitious! let us mount together  
 (To mount LORENZO never can refuse);  
 And from the clouds, where Pride delights to dwell,  
 Look down on Earth—What seest thou? Wondrous  
 things!  
 Terrestrial wonders, that eclipse the skies. 765  
 What lengths of labour'd lands! what loaded seas!  
 Loaded by men, for pleasure, wealth, or war!  
 Seas, winds, and planets, into service brought,  
 His art acknowledge, and promote his ends.  
 Nor can th' eternal rocks his will withstand; 770  
 What level'd mountains, and what lifted vales!  
 O'er vales and mountains sumptuous cities swell,

And gild our landscape with their glitt'ring spires.  
 Some 'mid the wand'ring waves majestic rise ;  
 And Neptune holds a mirror to their charms. 775  
 Far greater still ! (what cannot mortal might ?)  
 See, wide dominions ravish'd from the deep !  
 The narrow'd deep with indignation foams.  
 Or southward turn, to delicate, and grand ;  
 The finer arts there ripen in the sun. 780  
 How the tall temples, as to meet their gods,  
 Ascend the skies ! the proud triumphal arch  
 Shews us half Heav'n beneath its ample bend.  
 High through mid air, here, streams are taught to flow ;  
 Whole rivers, there, lay'd by in basons, sleep. 785  
 Here, plains turn oceans ; there, vast oceans join  
 Through kingdoms channel'd deep from shore to shore ;  
 And chang'd creation takes its face from Man.  
 Beats thy brave breast for formidable scenes,  
 Where fame and empire wait upon the sword ? 790  
 See fields in blood ; hear naval thunders rise ;  
 Britannia's voice ! that awes the world to peace.  
 How yon enormous mole projecting breaks  
 The mid-sea furious waves ! their roar amidst,  
 Out-speaks the Deity, and says, " O main ! 795  
 Thus far, nor farther ; new restraints obey."  
 Earth's disembowel'd ! measur'd are the skies !  
 Stars are detected in their deep recess !  
 Creation widens ! vanquish'd Nature yields !  
 Her secrets are extorted ! Art prevails ! 800  
 What monument of genius, spirit, pow'r !  
 And now, LORENZO, raptur'd at this scene,  
 Whose glories render Heav'n superfluous ! say,  
 Whose footsteps these ?—Immortals have been here.

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Could less than souls immortal this have done? 805  
Earth's cover'd o'er with proofs of souls immortal;  
And proofs of immortality forgot.

To flatter thy grand foible, I confess,  
These are Ambition's works : And these are great :  
But this, the least immortal souls can do ; 810  
Transcend them all.—But what can these transcend?  
Dost ask me, what?—One sigh for the distrest.  
What then for infidels? A deeper sigh.  
'T is moral grandeur makes the mighty Man :  
How little they, who think aught great below ! 815  
All our ambitions Death defeats, but one ;  
And that it crowns.—Here cease we : But, ere long,  
More pow'rful proof shall take the field against thee,  
trouger than death, and smiling at the tomb.

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P R E F A C E  
TO  
NIGHT THE SEVENTH.

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AS we are at war with the power, it were well if we were at war with the manners, of France. A land of levity is a land of guilt. A serious mind is the native soil of every virtue, and the single character that does true honour to mankind. The soul's immortality has been the favourite theme with the serious of all ages. Nor is it strange; it is a subject by far the most interesting, and important, that can enter the mind of Man. Of highest moment this subject always was, and always will be. Yet this its highest moment seems to admit of increase, at this day; a sort of occasional importance is superadded to the natural weight of it; if that opinion, which is advanced in the preface to the preceding Night, be just. It is there supposed, that all our infidels, whatever scheme, for argument's sake, and to keep themselves in countenance, they patronize, are betrayed into their deplorable error, by some doubt of their immortality, at the bottom. And the more I consider this point, the more I am persuaded of the truth of that opinion. Though the distrust of a futurity is a strange error; yet it is an error into which bad men may naturally be distressed. For it is impossible to bid defiance to final ruin, without some refuge in imagination, some presumption of escape. And what presumption is there? There are but two in Nature; but two within the compass of human thought. And these are—That either God will not, or can not, punish. Considering the divine attributes, the first is too gross to be digested by our

strongest wishes. And, since Omnipotence is as much a divine attribute as Holiness, that God cannot punish, is as absurd a supposition as the former. God certainly can punish, as long as wicked men exist. In non-existence, therefore, is their only refuge; and, consequently, non-existence is their strongest wish. And strong wishes have a strange influence on our opinions; they bias the judgment in a manner almost incredible. And since on this member of their alternative, there are some very small appearances in their favour, and none at all on the other, they catch at this reed, they lay hold on this chimera, to save themselves from the shock and horror of an immediate and absolute despair.

On reviewing my subject, by the light which this argument, and others of like tendency, throw upon it, I was more inclined than ever to pursue it, as it appeared to me to strike directly at the main root of all our infidelity. In the following pages, it is, accordingly, pursued at large; and some arguments for immortality, new (at least to me), are ventured on in them. There also the writer has made an attempt to set the gross absurdities and horrors of annihilation in a fuller and more affecting view, than is (I think) to be met with elsewhere.

The gentlemen, for whose sake this attempt was chiefly made, profess great admiration for the wisdom of heathen antiquity: What pity 't is, they are not sincere! If they were sincere, how would it mortify them to consider, with what contempt and abhorrence their notions would have been received by those whom they so much admire? What degree of contempt and abhorrence would fall to their share, may be conjectured by the following matter of fact (in my opinion) extremely memorable. Of all their heathen worthies, Socrates ('t is well known) was the most guarded, dispassionate, and composed: Yet this great master of temper was angry; and angry at his last hour; and angry with his friend; and angry for what deserved acknowledgment; angry, for a right and tender instance of true friendship towards him. Is not this



surprising? What could be the cause? The cause was for his honour; it was a truly noble, though, perhaps, a too punctilious regard for immortality: For his friend asking him, with such an affectionate concern as became a friend, "Where he should deposit his remains," it was resented by Socrates, as implying a dishonourable supposition, that he could be so mean, as to have regard for any thing, even in himself, that was not immortal.

This fact, well considered, would make our infidels withdraw their admiration from Socrates; or make them endeavour, by their imitation of this illustrious example, to share his glory: And, consequently, it would incline them to peruse the following pages with candour and impartiality: Which is all I desire; and that, for their sakes: For I am persuaded, that an unprejudiced infidel must necessarily receive some advantageous impressions from them.

JULY 7, 1744.

The first part of the work is devoted to a general history of the world, from the beginning of time to the present day. The author traces the progress of human civilization, and the various stages of its development. He discusses the different forms of government, and the principles of justice and equity. He also examines the various religions and philosophies of the world, and their influence on human society.

The second part of the work is devoted to a detailed history of the British Empire, from its origin to its present state. The author describes the various conquests and discoveries of the British, and the growth of their power and influence. He also discusses the different forms of government and administration of the various colonies, and the principles of justice and equity which should govern their relations with the mother country.

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# NIGHT THE SEVENTH.

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BEING

THE SECOND PART

OF

THE INFIDEL RECLAIMED.

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HEAV'N gives the needful, but neglected, call.  
What day, what hour, but knocks at human hearts,  
To wake the soul to sense of future scenes ?  
Deaths stand, like Mercuries, in ev'ry way ;  
And kindly point us to our journey's end. 5  
POPE, who couldst make immortals ; art thou dead ?  
I give thee joy : Nor will I take my leave ;  
So soon to follow. Man but dives in death ;  
Dives from the sun, in fairer day to rise ;  
The grave, his subterranean road to bliss. 10

Yes, infinite indulgence plann'd it so :  
 Through various parts our glorious story runs ;  
 Time gives the preface, endless age unrolls  
 The volume (ne'er unroll'd) of human fate.

This, earth and skies already have proclaim'd. 15  
 The world's a prophesy of worlds to come ;  
 And who, what GOD fortels (who speaks in things,  
 Still louder than in words) shall dare deny ?  
 If Nature's arguments appear too weak,  
 Turn a new leaf, and stronger read in Man. 20  
 If Man sleeps on, untaught by what he sees,  
 Can he prove infidel to what he feels ?  
 He, whose blind thought Futurity denies,  
 Unconscious bears, Bellerophon ! like thee,  
 His own indictment ; he condemns himself : 25  
 Who reads his bosom, reads immortal life ;  
 Or, Nature, there, imposing on her sons,  
 Has written fables ; Man was made a lie.

Why discontent for ever harbour'd there ?  
 Incurable consumption of our peace ! 30  
 Resolve me, why the cottager and king,  
 He whom sea-sever'd realms obey, and he  
 Who steals his whole dominion from the waste,  
 Repelling winter blasts with mud and straw,  
 Disquieted alike, draw sigh for sigh, 35  
 In fate so distant, in complaint so near ?

Is it, that things terrestrial can't content ?  
 Deep in rich pasture, will thy flocks complain ?  
 Not so ; but to their master is deny'd  
 To share their sweet serene. Man, ill at ease, 40  
 In this, not his own place, this foreign field,  
 Where Nature foddors him with other food,

Than was ordain'd his cravings to suffice,  
 Poor in abundance, famish'd at a feast,  
 Sighs on for something more, when most enjoy'd. 45  
 Is Heav'n then kinder to thy flocks than thee?  
 Not so; thy pasture richer, but remote;  
 In part, remote; for that remoter part  
 Man bleats from instinct, though, perhaps, debauch'd  
 By Sense, his Reason sleeps, nor dreams the cause. 50  
 The cause how obvious, when his Reason wakes!  
 His grief is but his grandeur in disguise;  
 And discontent is immortality.

Shall sons of æther, shall the blood of Heav'n,  
 Set up their hopes on earth, and stable here, 55  
 With brutal acquiescence in the mire?  
 LORENZO! no! they shall be nobly pain'd;  
 The glorious foreigners, distrest, shall sigh  
 On thrones; and thou congratulate the sigh:  
 Man's misery declares him born for bliss; 60  
 His anxious heart asserts the truth I sing,  
 And gives the sceptic in his head the lie.

Our heads, our hearts, our passions, and our pow'rs,  
 Speak the same language; call us to the skies:  
 Unripen'd these in this inclement clime, 65  
 Scarce rise above conjecture and mistake;  
 And for this land of trifles those too strong  
 Tumultuous rise, and tempest human life:  
 What prize on earth can pay us for the storm?  
 Meet objects for our passions Heav'n ordain'd, 70  
 Objects that challenge all their fire, and leave  
 No fault, but in defect: Blest Heav'n! avert  
 A bounded ardour for unbounded bliss;  
 O for a bliss unbounded! Far beneath

A soul immortal, is a mortal joy. 75  
 Nor are our pow'rs to perish immature ;  
 But, after feeble effort here, beneath  
 A brighter sun, and in a nobler soil,  
 Transplanted from this sublunary bed,  
 Shall flourish fair, and put forth all their bloom. 80  
     Reason progressive, Instinct is complete ;  
 Swift Instinct leaps ; slow Reason feebly climbs.  
 Brutes soon their zenith reach ; their little all  
 Flows in at once ; in ages they no more  
 Could know, or do, or covet, or enjoy. 85  
 Were Man to live coëval with the sun,  
 The patriarch pupil would be learning still ;  
 Yet, dying, leave his lesson half-unlearnt.  
 Men perish in advance, as if the sun  
 Should set ere noon, in eastern oceans drown'd ; 90  
 If fit, with dim, illustrious to compare,  
 The sun's meridian, with the soul of Man.  
 To Man, why, stepdame Nature ! so severe ?  
 Why thrown aside thy master-piece half-wrought,  
 While meaner efforts thy last hand enjoy ? 95  
 Or, if abortively, poor Man must die,  
 Nor reach, what reach he might, why die in dread ?  
 Why curst with foresight ? Wise to misery ?  
 Why of his proud prerogative the prey ?  
 Why less pre-eminent in rank, than pain ? 100  
 His immortality alone can tell ;  
 Full ample fund to balance all amiss,  
 And turn the scale in favour of the just !  
     His immortality alone can solve  
 That darkest of ænigmas, human hope ; 105  
 Of all the darkest, if at death we die.

Hope, eager Hope, th' assassin of our joy,  
 All present blessings treading under-foot,  
 Is scarce a milder tyrant than Despair.  
 With no past toils content, still planning new, 110  
 Hope turns us o'er to Death alone for ease.  
 Possession, why, more tasteless than Pursuit?  
 Why is a wish far dearer than a crown?  
 That wish accomplish'd, why, the grave of bliss?  
 Because, in the great future bury'd deep, 115  
 Beyond our plans of empire, and renown,  
 Lies all that Man with ardour should pursue;  
 And He who made him, bent him to the right.  
 Man's heart th' ALMIGHTY to the future sets,  
 By secret and inviolable springs; 120  
 And makes his hope his sublunary joy.  
 Man's heart eats all things, and is hungry still;  
 "More, more!" the glutton cries: For something new  
 So rages appetite, if Man can't mount,  
 He will descend. He starves on the possess. 125  
 Hence, the world's master, from ambition's spire,  
 In Caprea plung'd; and div'd beneath the brute.  
 In that rank sty why wallow'd empire's son  
 Supreme? Because he could no higher fly;  
 His riot was ambition in despair. 130  
 Old Rome consulted birds; LORENZO! thou,  
 With more success, the flight of Hope survey;  
 Of restless Hope, for ever on the wing.  
 High-perch'd o'er ev'ry thought that falcon sits,  
 To fly at all that rises in her sight; 135  
 And, never stooping, but to mount again  
 Next moment, she betrays her aim's mistake,  
 And owns her quarry lodg'd beyond the grave.

There should it fail us (it must fail us there,  
 If being fails), more mournful riddles rise, 140  
 And Virtue vies with Hope in mystery.  
 Why Virtue? Where its praise, its being fled?  
 Virtue is true self-interest pursu'd :  
 What true self-interest of quite-mortal Man ?  
 To close with all that makes him happy here. 145  
 If Vice (as sometimes) is our friend on earth,  
 Then Vice is Virtue; 't is our sov'reign good.  
 In self-applause is Virtue's golden prize ;  
 No self-applause attends it on thy scheme :  
 Whence self-applause? From conscience of the right.  
 And what is right, but means of happiness? 151  
 No means of happiness when Virtue yields ;  
 That basis failing, falls the building too,  
 And lays in ruin every virtuous joy.

The rigid guardian of a blameless heart, 155  
 So long rever'd, so long reputed wise,  
 Is weak ; with rank knight-errantries o'er-run.  
 Why beats thy bosom with illustrious dreams  
 Of self-exposure, laudable and great ?  
 Of gallant enterprise, and glorious death? 160  
 Die for thy country?—Thou romantic fool !  
 Seize, seize the plank thyself, and let her sink :  
 Thy country! what to thee?—The Godhead, what ?  
 (I speak with awe!) though He should bid thee bleed ?  
 If, with thy blood, thy final hope is spilt, 165  
 Nor can Omnipotence reward the blow ;  
 Be deaf ; preserve thy being ; disobey.

Nor is it disobedience : Know, LORENZO !  
 Whate'er th' ALMIGHTY's subsequent command,  
 His first command is this :—" Man, love thyself." 170



In this alone, free-agents are not free.  
 Existence is the basis, bliss the prize ;  
 If Virtue costs existence, 't is a crime ;  
 Bold violation of our law supreme,  
 Black suicide ; though nations, which consult 175  
 Their gain, at thy expence, resound applause.  
 Since Virtue's recompense is doubtful, here,  
 If Man dies wholly, well may we demand,  
 Why is Man suffer'd to be good in vain ?  
 Why to be good in vain, is Man injoin'd ? 180  
 Why to be good in vain, is Man betray'd ?  
 Betray'd by traitors lodg'd in his own breast,  
 By sweet complacencies from Virtue felt ?  
 Why whispers Nature lies on Virtue's part ?  
 Or if blind Instinct (which assumes the name 185  
 Of sacred Conscience) plays the fool in Man,  
 Why Reason made accomplice in the cheat ?  
 Why are the wisest loudest in her praise ?  
 Can Man by Reason's beam be led astray ?  
 Or, at his peril, imitate his God ? 190  
 Since Virtue sometimes ruins us on earth,  
 Or both are true ; or Man survives the grave.  
 Or Man survives the grave, or own, LORENZO,  
 Thy boast supreme, a wild absurdity.  
 Dauntless thy spirit ; cowards are thy scorn. 195  
 Grant Man immortal, and thy scorn is just.  
 The Man immortal, rationally brave,  
 Dares rush on Death—because he cannot die.  
 But if Man loses all, when life is lost,  
 He lives a coward, or a fool expires. 200  
 A daring infidel (and such there are,  
 From pride, example, lucre, rage, revenge,

Or pure heroical defect of thought),  
 Of all Earth's madmen, most deserves a chain.  
 When to the grave we follow the renown'd 205  
 For valour, virtue, science, all we love,  
 And all we praise; for worth, whose noon-tide beam,  
 Enabling us to think in higher style,  
 Mends our ideas of ethereal pow'rs;  
 Dream we, that lustre of the moral world 210  
 Goes out in stench, and rottenness the close?  
 Why was he wise to know, and warm to praise,  
 And strenuous to transcribe in human life,  
 The Mind Almighty? Could it be, that Fate,  
 Just when the lineaments began to shine, 215  
 And dawn the Deity, should snatch the draught,  
 With night eternal blot it out, and give  
 The skies alarm, lest angels too might die?  
 If human souls, why not angelic too  
 Extinguish'd? and a solitary God, 220  
 O'er ghastly ruin, frowning from his throne?  
 Shall we this moment gaze on God in Man?  
 The next, lose Man for ever in the dust?  
 From dust we disengage, or Man mistakes;  
 And there, where least his judgment fears a flaw. 225  
 Wisdom and worth, how boldly he commends!  
 Wisdom and worth, are sacred names; rever'd,  
 Where not embrac'd; applauded! deify'd!  
 Why not compassion'd too? If spirits die,  
 Both are calamities, inflicted both 230  
 To make us but more wretched: Wisdom's eye  
 Acute, for what? To spy more miseries;  
 And worth so recompens'd, new-points their stings.  
 Or Man surmounts the grave, or gain is loss,

And worth exalted humbles us the more. 235  
 Thou wilt not patronize a scheme that makes  
 Weakness, and Vice, the refuge of Mankind.  
 "Has Virtue then no joys?"—Yes, joys dear-bought;  
 Talk ne'er so long, in this imperfect state,  
 Virtue, and Vice, are at eternal war. 240  
 Virtue's a combat; and who fights for nought?  
 Or for precarious, or for small reward?  
 Who Virtue's self-reward so loud resound,  
 Would take degrees angelic here below,  
 And Virtue, while they compliment, betray, 245  
 By feeble motives, and unfaithful guards.  
 The crown, th' unfading crown, her soul inspires:  
 'Tis that, and that alone, can countervail  
 The body's treach'ries, and the world's assaults:  
 On Earth's poor pay our famish'd virtue dies. 250  
 Truth incontestable! in spite of all  
 A Bayle has preach'd, or a V——e believ'd.  
 In Man the more we dive, the more we see  
 Heav'n's signet stamping an immortal make.  
 Dive to the bottom of his soul, the base 255  
 Sustaining all; what find we? Knowledge, Love.  
 As light, and heat, essential to the sun,  
 These to the soul. And why, if souls expire?  
 How little lovely here? how little known?  
 Small knowledge we dig up with endless toil! 260  
 And love unfeign'd may purchase perfect hate.  
 Why starv'd on earth, our angel-appetites;  
 While brutal are indulg'd their fulsome fill?  
 Were then capacities divine conferr'd  
 As a mock-diadem, in savage sport, 265  
 Rank insult of our pompous poverty,

Which reaps but pain, from seeming claims so fair?  
 In future age lies no redress? And shuts  
 Eternity the door on our complaint?  
 If so, for what strange ends were mortals made! 270  
 The worst to wallow, and the best to weep;  
 The Man who merits most, must most complain.  
 Can we conceive a disregard in Heav'n,  
 What the worst perpetrate, or best endure?  
 This cannot be. To love, and know, in Man 275  
 Is boundless appetite, and boundless pow'r;  
 And these demonstrate boundless objects too.  
 Objects, pow'rs, appetites, Heav'n suits in all;  
 Nor, Nature through, e'er violates this sweet,  
 Eternal concord, on her tuneful string. 280  
 Is Man the sole exception from her laws?  
 Eternity struck off from human hope  
 (I speak with truth, but veneration too),  
 Man is a monster, the reproach of Heav'n,  
 A stain, a dark impenetrable cloud 285  
 On Nature's beauteous aspect; and deforms,  
 (Amazing blot!) deforms her with her Lord.  
 If such is Man's allotment, what is Heav'n?  
 Or own the soul immortal, or blaspheme.  
 Or own the soul immortal, or invert 290  
 All order. Go, mock-majesty! go, Man!  
 And bow to thy superiors of the stall;  
 Through ev'ry scene of Sense superior far:  
 They graze the turf untill'd; they drink the stream  
 Unbrew'd, and ever full, and un-embitter'd 295  
 With doubts, fears, fruitless hopes, regrets, despairs;  
 Mankind's peculiar! Reason's precious dow'r!  
 No foreign clime they ransack for their robes;





Caricould del

White Sculp.

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*Slope exults;  
And though much bitter in our cup is thrown,  
Predominates, and gives the taste of Heav'n.*

Night 7. L. 22.

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Nor brothers cite to the litigious bar ;  
 Their good is good entire, unmix'd, unmarr'd ; 300  
 They find a paradise in ev'ry field,  
 On boughs forbidden where no curses hang :  
 Their ill, no more than strikes the sense ; unstretch'd  
 By previous dread, or murmur in the rear ;  
 When the worst comes, it comes unfear'd ; one stroke  
 Begins, and ends, their woe : They die but once ; 306  
 Blest, incommunicable privilege ! for which  
 Proud Man, who rules the globe, and reads the stars,  
 Philosopher, or hero, sighs in vain.

Account for this prerogative in brutes. 310

No day, no glimpse of day, to solve the knot,  
 But what beams on it from Eternity.  
 O sole and sweet solution ! that unties  
 The difficult, and softens the severe ;  
 The cloud on Nature's beauteous face dispels ; 315  
 Restores bright order ; casts the brute beneath ;  
 And re-inthrones us in supremacy  
 Of joy, ev'n here : Admit immortal life,  
 And Virtue is knight-errantry no more ;  
 Each Virtue brings in hand a golden dow'r, 320  
 Far richer in reversion : Hope exults ;  
 And though much bitter in our cup is thrown,  
 Predominates, and gives the taste of Heav'n.  
 O wherefore is the DEITY so kind ?  
 Astonishing beyond astonishment ! 325  
 Heav'n our reward—for Heav'n enjoy'd below.

Still unsubdu'd thy stubborn heart?—For there  
 The traitor lurks, who doubts the truth I sing.  
 Reason is guiltless ; Will alone rebels.  
 What, in that stubborn heart, if I should find 330

New, unexpected witnesses against thee?  
 Ambition, Pleasure, and the Love of Gain!  
 Canst thou suspect that these, which make the soul  
 The slave of Earth, should own her heir of Heav'n?  
 Canst thou suspect what makes us disbelieve 335  
 Our immortality, should prove it sure?

First, then, Ambition summon to the bar.  
 Ambition's shame, extravagance, disgust,  
 And inextinguishable nature, speak.  
 Each much deposes; hear them in their turn. 340

Thy soul, how passionately fond of fame!  
 How anxious, that fond passion to conceal!  
 We blush, detected in designs on praise,  
 Though for best deeds, and from the best of men;  
 And why? Because immortal. Art divine 345  
 Has made the body tutor to the soul:  
 Heav'n kindly gives our blood a moral flow;  
 Bids it ascend the glowing cheek, and there  
 Upbraid that little heart's inglorious aim,  
 Which stoops to court a character from Man; 350  
 While o'er us, in tremendous judgment sit  
 Far more than Man, with endless praise, and blame.

Ambition's boundless appetite out-speaks  
 The verdict of its shame. When souls take fire  
 At high presumptions of their own desert, 355  
 One age is poor applause; the mighty shout,  
 The thunder by the living few begun,  
 Late time must echo; worlds unborn, resound.  
 We wish our names eternally to live:  
 Wild dream! which ne'er had haunted human thought,  
 Had not our natures been eternal too. 361  
 Instinct points out an int'rest in hereafter;



But our blind reason sees not where it lies ;  
Or, seeing, gives the substance for the shade.

Fame is the shade of immortality, 365  
And in itself a shadow. Soon as caught,  
Contemn'd ; it shrinks to nothing in the grasp.  
Consult th' ambitious, 't is ambition's cure.

“ And is this all ? ” cry'd Cæsar at his height,  
Disgusted. This third proof Ambition brings 370  
Of immortality. The first in fame,  
Observe him near, your envy will abate :

Sham'd at the disproportion vast, between  
The passion and the purchase, he will sigh  
At such success, and blush at his renown. 375

And why ? Because far richer prize invites  
His heart ; far more illustrious glory calls ;  
It calls in whispers, yet the deafest hear.

And can Ambition a fourth proof supply ?  
It can, and stronger than the former three ; 380  
Yet quite o'erlook'd by some reputed wise.

Though disappointments in ambition pain,  
And though success disgusts ; yet still, LORENZO !  
In vain we strive to pluck it from our hearts ;  
By Nature planted for the noblest ends. 385

Absurd the fam'd advice to Pyrrhus giv'n,  
More prais'd, than ponder'd ; specious, but unsound :  
Sooner that hero's sword the world had quell'd,  
Than reason, his ambition. Man must soar.

An obstinate activity within, 390

An insuppressive spring, will toss him up  
In spite of Fortune's load. Not kings alone,

Each villager has his ambition too ;  
No sultan prouder than his fetter'd slave :

Slaves build their little Babylons of straw, 395  
 Echo the proud Assyrian, in their hearts,  
 And cry—"Behold the wonders of my might!"  
 And why? Because immortal as their lord;  
 And souls immortal must for ever heave  
 At something great; the glitter, or the gold; 400  
 The praise of mortals, or the praise of Heav'n.

Nor absolutely vain is human praise,  
 When human is supported by divine.  
 I'll introduce LORENZO to himself:  
 Pleasure and Pride (bad masters!) share our hearts. 405  
 As love of pleasure is ordain'd to guard  
 And feed our bodies, and extend our race;  
 The love of praise is planted to protect  
 And propagate the glories of the mind.  
 What is it, but the love of praise, inspires, 410  
 Matures, refines, embellishes, exalts,  
 Earth's happiness? From that, the delicate,  
 The grand, the marvellous, of civil life.  
 Want and Convenience, under-workers, lay  
 The basis, on which love of glory builds. 415  
 Nor is thy life, O Virtue! less in debt  
 To Praise, thy secret stimulating friend.  
 Were men not proud, what merit should we miss!  
 Pride made the virtues of the Pagan world.  
 Praise is the salt that seasons right to Man, 420  
 And whets his appetite for moral good.  
 Thirst of applause is Virtue's second guard;  
 Reason, her first; but Reason wants an aid;  
 Our private reason is a flatterer;  
 Thirst of applause calls public judgment in, 425  
 To poise our own, to keep an even scale,

And give endanger'd virtue fairer play.

Here a fifth proof arises, stronger still :

Why this so nice construction of our hearts ;

These delicate moralities of Sense ; 430

This constitutional reserve of aid

To succour Virtue, when our reason fails ;

If Virtue, kept alive by care and toil,

And oft the mark of injuries on earth,

When labour'd to maturity (its bill 435

Of disciplines, and pain, unpaid) must die ?

Why freighted rich to dash against a rock ?

Were Man to perish when most fit to live,

O how mis-spent were all these stratagems,

By skill divine inwoven in our frame ? 440

Where are Heav'n's holiness and mercy fled ?

Laughs Heav'n, at once, at Virtue, and at Man ?

If not, why that discourag'd, this destroy'd ?

Thus far Ambition. What says Avarice ?

This her chief maxim, which has long been thine: 445

“ The wise and wealthy are the same.”—I grant it.

To store up treasure, with incessant toil,

This is Man's province, this his highest praise.

To this great end keen Instinct stings him on.

To guide that Instinct, Reason ! is thy charge ; 450

'T is thine to tell us where true treasure lies :

But, Reason failing to discharge her trust,

Or to the deaf discharging it in vain,

A blunder follows ; and blind Industry,

Gall'd by the spur, but stranger to the course 455

(The course where stakes of more than gold are won),

O'erloading, with the cares of distant age,

The jaded spirits of the present hour,

Provides for an eternity below.

“Thou shalt not covet,” is a wise command; 460  
 But bounded to the wealth the sun surveys :  
 Look farther, the command stands quite revers'd,  
 And Av'rice is a virtue most divine.

Is Faith a refuge for our happiness ?

Most sure : And is it not for Reason too ? 465

Nothing this world unriddles, but the next.

Whence inextinguishable thirst of gain ?

From inextinguishable life in Man :

Man, if not meant, by worth, to reach the skies,

Had wanted wing to fly so far in guilt. 470

Sour grapes, I grant, Ambition, Avarice :

Yet still their root is Immortality.

These its wild growths so bitter, and so base,

(Pain, and reproach !) Religion can reclaim,

Refine, exalt, throw down their pois'nous lee, 475

And make them sparkle in the bowl of bliss.

See the third witness laughs at bliss remote,

And falsely promises an Eden here :

Truth she shall speak for once, though prone to lie,

A common cheat, and Pleasure is her name. 480

To Pleasure never was LORENZO deaf ;

Then hear her now, now first thy real friend.

Since Nature made us not more fond than proud

Of happiness (whence hypocrites in joy,

Makers of mirth, artificers of smiles), 485

Why should the joy most poignant Sense affords,

Burn us with blushes, and rebuke our pride ?—

Those heav'n-born blushes tell us Man descends,

Ev'n in the zenith of his earthly bliss :

Should Reason take her infidel repose, 490

This honest Instinct speaks our lineage high ;  
 This Instinct calls on darkness to conceal  
 Our rapturous relation to the stalls.  
 Our glory covers us with noble shame,  
 And he that 's unconfounded, is unmann'd. 495

The Man that blushes is not quite a brute.  
 Thus far with thee, LORENZO! will I close ;  
 Pleasure is good, and Man for pleasure made ;  
 But pleasure full of glory, and of joy ;  
 Pleasure, which neither blushes, nor expires. 500

The witnesses are heard ; the cause is o'er ;  
 Let Conscience file the sentence in her court,  
 Dearer than deeds that half a realm convey :  
 Thus, seal'd by Truth, th' authentic record runs :

“ Know, all ! know, infidels—unapt to know ! 505  
 'T is Immortality your nature solves ;  
 'T is Immortality decyphers Man,  
 And opens all the myst'ries of his make.  
 Without it, half his instincts are a riddle ;  
 Without it, all his virtues are a dream. 510

His very crimes attest his dignity ;  
 His sateless thirst of pleasure, gold, and fame,  
 Declares him born for blessings infinite :  
 What less than infinite, makes un-absurd  
 Passions, which all on earth but more inflames ? 515  
 Fierce passions, so mis-measur'd to this scene,  
 Stretch'd out, like eagles' wings, beyond our nest,  
 Far, far beyond the worth of all below,  
 For Earth too large, presage a nobler flight,  
 And evidence our title to the skies.” 520

Ye gentle theologues, of calmer kind !  
 Whose constitution dictates to your pen,

Who, cold yourselves, think ardour comes from hell !  
 Think not our passions from corruption sprung,  
 Though to corruption now they lend their wings ; 525  
 That is their mistress, not their mother. All  
 (And justly) reason deem divine : I see,  
 I feel a grandeur in the passions too,  
 Which speaks their high descent, and glorious end ;  
 Which speaks them rays of an eternal fire. 530  
 In paradise itself they burnt as strong,  
 Ere Adam fell ; though wiser in their aim.  
 Like the proud Eastern, struck by Providence,  
 What though our passions are run mad, and stoop  
 With low, terrestrial appetite, to graze 535  
 On trash, on toys, dethron'd from high desire ?  
 Yet still, through their disgrace, a feeble ray  
 Of greatness shines, and tells us whence they fell :  
 But these (like that fall'n monarch when reclaim'd),  
 When Reason moderates the rein aright, 540  
 Shall re-ascend, remount their former sphere,  
 Where once they soar'd illustrious ; ere seduc'd  
 By wanton Eve's debauch, to stroll on earth,  
 And set the sublunary world on fire.

But grant their frenzy lasts ; their frenzy fails 545  
 To disappoint one providential end,  
 For which Heav'n blew up ardour in our hearts :  
 Were Reason silent, boundless Passion speaks  
 A future scene of boundless objects too,  
 And brings glad tidings of eternal day. 550  
 Eternal day ! 'T is that enlightens all :  
 And all, by that enlighten'd, proves it sure.  
 Consider Man as an immortal being,  
 Intelligible all ; and all is great ;

A crystalline transparency prevails, 555  
 And strikes full lustre through the human sphere :  
 Consider Man as mortal, all is dark,  
 And wretched ; Reason weeps at the survey.

The learn'd LORENZO cries, " And let her weep,  
 Weak, modern Reason : Ancient times were wise. 560  
 Authority, that venerable guide,  
 Stands on my part ; the fam'd Athenian Porch  
 (And who for wisdom so renown'd as they ?)  
 Deny'd this immortality to Man."

I grant it ; but affirm, they prov'd it too. 565  
 A riddle this !—Have patience ; I'll explain.

What noble vanities, what moral flights,  
 Glitt'ring through their romantic wisdom's page,  
 Make us, at once, despise them, and admire !  
 Fable is flat to these high-season'd sires ; 570  
 They leave th' extravagance of song below.

" Flesh shall not feel ; or, feeling, shall enjoy  
 The dagger or the rack ; to them, alike  
 A bed of roses, or the burning bull." -  
 In men exploding all beyond the grave, 575  
 Strange doctrine, this !—As doctrine, it was strange ;  
 But not, as prophesy ; for such it prov'd,  
 And, to their own amazement, was fulfill'd :

They feign'd a firmness Christians need not feign.  
 The Christian truly triumph'd in the flame : 580  
 The Stoic saw, in double wonder lost,  
 Wonder at them, and wonder at himself,  
 To find the bold adventures of his thought  
 Not bold, and that he strove to lie in vain.

Whence, then, those thoughts ? those tow'ring  
 thoughts, that flew 585

Such monstrous heights?—From Instinct, and from  
Pride.

The glorious instinct of a deathless soul,  
Confus'dly conscious of her dignity,  
Suggested truths they could not understand.

In Lust's dominion, and in Passion's storm, 590

Truth's system broken, scatter'd fragments lay  
(As light in chaos, glimm'ring through the gloom):

Smit with the pomp of lofty sentiments,  
Pleas'd Pride proclaim'd what Reason disbeliev'd.

Pride, like the Delphic priestess, with a swell, 595

Rav'd nonsense, destin'd to be future sense,

When life immortal in full day should shine;

And Death's dark shadows fly the Gospel sun.

They spoke what nothing but immortal souls

Could speak; and thus the truth they question'd, prov'd.

Can then absurdities, as well as crimes, 601

Speak Man immortal? All things speak him so.

Much has been urg'd; and dost thou call for more?

Call; and with endless questions be distress,

All unresolvable, if earth is all. 605

“ Why life, a moment? infinite, desire?

Our wish, eternity? Our home, the grave?

Heav'n's promise dormant lies in human hope;

Who wishes life immortal, proves it too.

Why happiness pursu'd, though never found? 610

Man's thirst of happiness declares it is

(For Nature never gravitates to nought),

That thirst unquench'd declares it is not here.

My Lucia, thy Clarissa, call to thought:

Why cordial friendship rivetted so deep, 615

As hearts to pierce at first, at parting, rend,



If friend, and friendship, vanish in an hour?  
 Is not this torment in the mask of joy?  
 Why by reflection marr'd the joys of sense?  
 Why past, and future, preying on our hearts, 620  
 And putting all our present joys to death?  
 Why labours Reason? Instinct were as well;  
 Instinct, far better; what can chuse, can err:  
 O how infallible the thoughtless brute!  
 'T were well his Holiness were half as sure. 625  
 Reason with inclination why at war?  
 Why sense of guilt? Why conscience up in arms?"  
 Conscience of guilt is prophesy of pain,  
 And bosom-counsel to decline the blow.  
 Reason with inclination ne'er had jarr'd, 630  
 If nothing future paid forbearance here.  
 Thus on—these, and a thousand pleas uncall'd,  
 All promise, some ensure, a second scene;  
 Which, were it doubtful, would be dearer far  
 Than all things else most certain; were it false, 635  
 What truth on earth so precious as the lie?  
 This world it gives us, let what will ensue;  
 This world it gives, in that high cordial, Hope:  
 The future of the present is the soul:  
 How this life groans, when sever'd from the next! 640  
 Poor, mutilated wretch, that disbelieves!  
 By dark distrust his being cut in two,  
 In both parts perishes; life void of joy,  
 Sad prelude of eternity in pain!  
 Couldst thou persuade me, the next life could fail 645  
 Our ardent wishes; how should I pour out  
 My bleeding heart in anguish, new, as deep!  
 Oh! with what thoughts, thy hope, and my despair,

Abhorr'd Annihilation, blasts the soul,  
 And wide extends the bounds of human woe! 650  
 Could I believe LORENZO's system true,  
 In this black channel would my ravings run.

“ Grief from the future borrow'd peace, ere-while.  
 The future vanish'd! and the present pain'd!  
 Strange import of unprecedented ill! 655  
 Fall, how profound! like Lucifer's, the fall!  
 Unequal fate! his fall, without his guilt!  
 From where fond Hope built her pavilion high,  
 The gods among, hurl'd headlong, hurl'd at once  
 To night! to nothing! darker still than night. 660  
 If 't was a dream, why wake me, my worst foe?  
 LORENZO! boastful of the name of friend!  
 O for delusion! O for error still!

Could vengeance strike much stronger than to plant  
 A thinking being in a world like this, 665  
 Not over-rich before, now beggar'd quite;  
 More curst than at the fall?—The sun goes out!  
 The thorns shoot up! What thorns in every thought!  
 Why sense of better? It embitters worse.  
 Why sense? why life? If but to sigh, then sink 670  
 To what I was? Twice nothing! and much woe!  
 Woe, from Heav'n's bounties! woe, from what was wont  
 To flatter most, high intellectual pow'rs!

“ Thought, virtue, knowledge! blessings, by thy  
 scheme,  
 All poison'd into pains. First, knowledge, once 675  
 My soul's ambition, now her greatest dread.  
 To know myself, true wisdom?—No, to shun  
 That shocking science. Parent of despair!  
 Avert thy mirror: If I see, I die.

“ Know my Creator? Climb his blest abode 680  
 By painful speculation, pierce the veil,  
 Dive in his nature, read his attributes,  
 And gaze in admiration—on a foe,  
 Obtruding life, with-holding happiness!  
 From the full rivers that surround his throne, 685  
 Not letting fall one drop of joy on Man;  
 (Man gasping for one drop, that he might cease  
 To curse his birth, nor envy reptiles more!)  
 Ye sable clouds! ye darkest shades of night!  
 Hide him, for ever hide him, from my thought, 690  
 Once all my comfort; source, and soul of joy!  
 Now leagu’d with furies, and with thee, against me.

“ Know his achievements? study his renown?  
 Contemplate this amazing universe,  
 Dropt from his hand, with miracles replete! 695  
 For what? ’Mid miracles of nobler name,  
 To find one miracle of misery?  
 To find the being, which alone can know  
 And praise his works, a blemish on his praise?  
 Through Nature’s ample range, in thought to stroll,  
 And start at Man, the single mourner there, 701  
 Breathing high hope! chain’d down to pangs and death?

“ Knowing is suff’ring: And shall Virtue share  
 The sigh of Knowledge?—Virtue shares the sigh.  
 By straining up the steep of excellent, 705  
 By battles fought, and, from temptation, won,  
 What gains she, but the pang of seeing worth,  
 Angelic worth, soon shuffled in the dark  
 With ev’ry vice, and swept to brutal dust?  
 Merit is madness; virtue is a crime; 710  
 A crime to Reason, if it costs us pain

Unpaid : What pain, amidst a thousand more,  
 To think the most abandon'd, after days  
 Of triumph o'er their betters, find in death  
 As soft a pillow, nor make fouler clay ! 715  
 " Duty ! Religion !—These, our duty done,  
 Imply reward. Religion is mistake.  
 Duty !—There 's none, but to repel the cheat.  
 Ye cheats ! away ! ye daughters of my pride !  
 Who feign yourselves the fav'rites of the skies : 720  
 Ye tow'ring hopes ! abortive energies !  
 That toss, and struggle, in my lying breast,  
 To scale the skies, and build presumptions there,  
 As I were heir of an eternity ;  
 Vain, vain ambitions ! trouble me no more. 725  
 Why travel far in quest of sure defeat ?  
 As bounded as my being, be my wish.  
 All is inverted, Wisdom is a fool.  
 Sense, take the rein ; blind Passion, drive us on ;  
 And, Ignorance, befriend us on our way ; 730  
 Ye new, but truest patrons of our peace !  
 Yes ; give the pulse full empire ; live the brute,  
 Since, as the brute, we die. The sum of Man,  
 Of godlike Man ! to revel, and to rot.  
 " But not on equal terms with other brutes : 735  
 Their revels a more poignant relish yield,  
 And safer too ; they never poisons chuse.  
 Instinct, than Reason, makes more wholesome meals,  
 And sends all-marring murmur far away.  
 For sensual life they best philosophize ; 740  
 Theirs, that serene, the sages sought in vain :  
 'T is Man alone expostulates with Heav'n ;  
 His, all the pow'r, and all the cause to mourn.

Shall human eyes alone dissolve in tears?  
 And bleed, in anguish, none but human hearts? 745  
 The wide-stretch'd realm of intellectual woe,  
 Surpassing sensual far, is all our own.  
 In life so fatally distinguish'd, why  
 Cast in one lot, confounded, lump'd, in death?  
 " Ere yet in being, was mankind in guilt? 750  
 Why thunder'd this peculiar clause against us?  
 All-mortal, and all-wretched!—Have the skies  
 Reasons of state, their subjects may not scan,  
 Nor humbly reason, when they sorely sigh?  
 All-mortal, and all-wretched!—'T is too much; 755  
 Unparallel'd in nature: 'T is too much  
 On being unrequested at thy hands,  
 Omnipotent! for I see nought but pow'r.  
 " And why see that? Why thought? To toil, and eat,  
 Then make our bed in darkness, needs no thought. 760  
 What superfluities are reasoning souls!  
 Oh give eternity! or thought destroy.  
 But without thought our curse were half-unfelt;  
 Its blunted edge would spare the throbbing heart;  
 And, therefore, 't is bestow'd. I thank thee, Reason!  
 For aiding life's too small calamities, 766  
 And giving being to the dread of death.  
 Such are thy bounties!—Was it then too much  
 For me, to trespass on the brutal rights?  
 Too much for Heav'n to make one emmet more? 770  
 Too much for chaos to permit my mass  
 A longer stay with essences unwrought,  
 Unfashion'd, untormented into Man?  
 Wretched preferment to this round of pains!  
 Wretched capacity of frenzy, Thought! 775

Wretched capacity of dying, Life!  
 Life, Thought, Worth, Wisdom, all (O foul revolt!)  
 Once friends to peace, gone over to the foe.

“ Death, then, has chang’d its nature too : O Death!  
 Come to my bosom, thou best gift of Heav’n! 780  
 Best friend of Man ! since Man is Man no more.

Why in this thorny wilderness so long,  
 Since there ’s no promis’d land’s ambrosial bow’r,  
 To pay me with its honey for my stings ?  
 If needful to the selfish schemes of Heav’n 785  
 To sting us sore, why mock’d our misery ?

Why this so sumptuous insult o’er our heads ?  
 Why this illustrious canopy display’d ?  
 Why so magnificently lodg’d despair ?  
 At stated periods, sure-returning, roll 790

These glorious orbs, that mortals may compute  
 Their length of labours, and of pains ; nor lose  
 Their misery’s full measure ?—Smiles with flow’rs,  
 And fruits, promiscuous, ever-teeming earth,  
 That Man may languish in luxurious scenes, 795  
 And in an Eden mourn his wither’d joys ?

Claim earth and skies Man’s admiration, due  
 For such delights ? blest animals ! too wise  
 To wonder ; and too happy to complain !

“ Our doom decreed demands a mournful scene :

Why not a dungeon dark, for the condemn’d ? 801  
 Why not the dragon’s subterraneous den,  
 For Man to howl in ? Why not his abode  
 Of the same dismal colour with his fate ?

A Thebes, a Babylon, at vast expence 805  
 Of time, toil, treasure, art, for owls and adders,  
 As congruous, as, for Man, this lofty dome,

Which prompts proud thought, and kindles high desire;  
 If, from her humble chamber in the dust,  
 While proud thought swells, and high desire inflames,  
 The poor worm calls us for her inmates there;     811  
 And, round us, Death's inexorable hand  
 Draws the dark curtain close; undrawn no more.

“ Undrawn no more!—Behind the cloud of Death,  
 Once I beheld a sun; a sun which gilt             815  
 That sable cloud, and turn'd it all to gold:  
 How the grave's alter'd! fathomless, as hell!  
 A real hell to those who dreamt of heav'n.  
 Annihilation! how it yawns before me!  
 Next moment I may drop from thought, from sense,  
 The privilege of angels, and of worms,             821  
 An outcast from existence! and this spirit,  
 This all-pervading, this all-conscious soul,  
 This particle of energy divine,  
 Which travels Nature, flies from star to star,     825  
 And visits gods, and emulates their pow'rs,  
 For ever is extinguish'd. Horror! Death!  
 Death of that death I fearless once survey'd!  
 When horror universal shall descend,  
 And Heav'n's dark concave urn all human race,     830  
 On that enormous, unrefunding tomb,  
 How just this verse! this monumental sigh!”

Beneath the lumber of demolish'd worlds,  
 Deep in the rubbish of the gen'ral wreck,  
 Swept ignominious to the common mass             835  
 Of matter, never dignify'd with life,  
 Here lie proud rationals; the sons of heav'n!  
 The lords of earth! the property of worms!  
 Beings of yesterday, and no to-morrow!

Who liv'd in terror, and in pangs expir'd ! 840  
 All gone to rot in chaos ; or, to make  
 Their happy transit into blocks or brutes ;  
 Nor longer sully their CREATOR's name.

LORENZO ! hear, pause, ponder, and pronounce.  
 Just is this history ? If such is Man, 845  
 Mankind's historian, though divine, might weep.  
 And dares LORENZO smile ?—I know thee proud :  
 For once let pride befriend thee ; pride looks pale  
 At such a scene, and sighs for something more.  
 Amid thy boasts, presumptions, and displays, 850  
 And art thou then a shadow ? less than shade ?  
 A nothing ? less than nothing ? To have been,  
 And not to be, is lower than unborn.  
 Art thou ambitious ? Why then make the worm  
 Thine equal ? Runs thy taste of pleasure high ? 855  
 Why patronize sure death of ev'ry joy ?  
 Charm riches ? Why chuse begg'ry in the grave,  
 Of ev'ry hope a bankrupt ! and for ever ?  
 Ambition, Pleasure, Avarice, persuade thee  
 To make that world of glory, rapture, wealth, 860  
 They lately prov'd, thy soul's supreme desire.

What art thou made of ? rather, how unmade ?  
 Great Nature's master-appetite destroy'd !  
 Is endless life, and happiness, despis'd ?  
 Or both wish'd, here, where neither can be found ? 865  
 Such Man's perverse, eternal war with Heav'n !  
 Dar'st thou persist ? And is there nought on earth,  
 But a long train of transitory forms,  
 Rising, and breaking, millions in an hour ?  
 Bubbles of a fantastic Deity, blown up 870  
 In sport, and then in cruelty destroy'd ?



Oh ! for what crime, unmerciful LORENZO !  
 Destroys thy scheme the whole of human race ?  
 Kind is fell Lucifer, compar'd to thee :  
 Oh ! spare this waste of being half-divine ; 875  
 And vindicate th' œconomy of Heav'n.

Heav'n is all love ; all joy in giving joy :  
 It never had created but to bless :  
 And shall it, then, strike off the list of life,  
 A being blest, or worthy so to be ? 880  
 Heav'n starts at an annihilating God.

Is that, all Nature starts at, thy desire ?  
 Art such a clod to wish thyself all clay ?  
 What is that dreadful wish ?—The dying groan  
 Of Nature, murder'd by the blackest guilt. 885

What deadly poison has thy nature drank ?  
 To Nature undebauch'd no shock so great ;  
 Nature's first wish is endless happiness ;  
 Annihilation is an after-thought,  
 A monstrous wish, unborn till virtue dies. 890

And, oh ! what depth of horror lies inclos'd !  
 For non-existence no man ever wish'd,  
 But, first, he wish'd the DEITY destroy'd.

If so ; what words are dark enough to draw  
 Thy picture true ? The darkest are too fair. 895  
 Beneath what baleful planet, in what hour

Of desperation, by what fury's aid,  
 In what infernal posture of the soul,  
 All hell invited, and all hell in joy  
 At such a birth, a birth so near of kin, 900  
 Did thy foul fancy whelp so black a scheme  
 Of hopes abortive, faculties half-blown,  
 And deities begun, reduc'd to dust ?

There's nought (thou say'st) but one eternal flux  
 Of feeble essences, tumultuous driv'n 905  
 Through Time's rough billows into Night's abyss.  
 Say, in this rapid tide of human ruin,  
 Is there no rock, on which Man's tossing thought  
 Can rest from terror, dare his fate survey,  
 And boldly think it something to be born? 910  
 Amid such hourly wrecks of being fair,  
 Is there no central, all-sustaining base,  
 All-realizing, all-connecting Pow'r,  
 Which, as it call'd forth all things, can recall,  
 And force Destruction to refund her spoil? 915  
 Command the grave restore her taken prey?  
 Bid Death's dark vale its human harvest yield,  
 And earth, and ocean, pay their debt of Man,  
 True to the grand deposit trusted there?  
 Is there no potentate, whose out-stretch'd arm 920  
 When rip'ning time calls forth th' appointed hour,  
 Pluck'd from foul Devastation's famish'd maw,  
 Binds present, past, and future, to his throne?  
 His throne, how glorious, thus divinely grac'd,  
 By germinating beings clust'ring round! 925  
 A garland worthy the Divinity!  
 A throne, by Heav'n's omnipotence in smiles,  
 Built (like a Pharos tow'ring in the waves)  
 Amidst immense effusions of his love!  
 An ocean of communicated bliss! 930  
 An all-prolific, all-preserving God!  
 This were a God indeed.—And such is Man,  
 As here presum'd: He rises from his fall.  
 Think'st thou omnipotence a naked root,  
 Each blossom fair of Deity destroy'd? 935

Nothing is dead ; nay, nothing sleeps ; each soul,  
 That ever animated human clay,  
 Now wakes ; is on the wing : And where, O where,  
 Will the swarm settle ?—When the trumpet's call,  
 As sounding brass, collects us, round Heav'n's throne  
 Conglob'd we bask in everlasting day, 941

(Paternal splendour !) and adhere for ever.

Had not the soul this outlet to the skies,

In this vast vessel of the universe,

How should we gasp, as in an empty void ! 945

How in the pangs of famish'd hope expire !

How bright my prospect shines ! how gloomy thine !

A trembling world ! and a devouring God !

Earth, but the shambles of Omnipotence !

Heav'n's face all stain'd with causeless massacres 950

Of countless millions, born to feel the pang

Of being lost. LORENZO ! can it be ?

This bids us shudder at the thoughts of life.

Who would be born to such a phantom world,

Where nought substantial, but our misery ? 955

Where joy (if joy) but heightens our distress,

So soon to perish, and revive no more ?

The greater such a joy, the more it pains.

A world, so far from great, (and yet how great

It shines to thee !) there 's nothing real in it ; 960

Being, a shadow ! Consciousness, a dream !

A dream, how dreadful ! Universal blank

Before it, and behind ! Poor Man, a spark

From non-existence struck by wrath divine,

Glitt'ring a moment, nor that moment sure, 965

'Midst upper, nether, and surrounding night,

His sad, sure, sudden, and eternal tomb !

LORENZO ! dost thou feel these arguments ?  
 Or is there nought but vengeance can be felt ?  
 How hast thou dar'd the DEITY dethrone ? 970  
 How dar'd indict him of a world like this ?  
 If such the world, creation was a crime ;  
 For what is crime, but cause of misery ?  
 Retract, blasphemer ! and unriddle this,  
 Of endless arguments above, below, 975  
 Without us, and within, the short result—  
 “ If Man's immortal, there's a GOD in Heav'n.”

But wherefore such redundancy ? such waste  
 Of argument ? One sets my soul at rest ;  
 One obvious, and at hand, and, oh !—at heart. 980  
 So just the skies, PHILANDER's life so pain'd,  
 His heart so pure ; that or succeeding scenes  
 Have palms to give, or ne'er had he been born.

“ What an old tale is this !” LORENZO cries.—  
 I grant this argument is old ; but truth 985  
 No years impair ; and had not this been true,  
 Thou never hadst despis'd it for its age.  
 Truth is immortal as thy soul ; and fable  
 As fleeting as thy joys : Be wise, nor make  
 Heav'n's highest blessing, vengeance ; O be wise ! 990  
 Nor make a curse of immortality.

Say, know'st thou what it is ? or what thou art ?  
 Know'st thou th' importance of a soul immortal ?  
 Behold this midnight glory : Worlds on worlds !  
 Amazing pomp ! Redouble this amaze ; 995  
 Ten thousand add ; add twice ten thousand more ;  
 Then weigh the whole ; one soul outweighs them all ;  
 And calls th' astonishing magnificence  
 Of unintelligent creation poor.

For this, believe not me; no man believe; 1000  
 Trust not in words, but deeds; and deeds no less  
 Than those of the SUPREME; nor his, a few;  
 Consult them all; consulted, all proclaim  
 Thy soul's importance: Tremble at thyself;  
 For whom Omnipotence has wak'd so long: 1005  
 Has wak'd, and work'd, for ages; from the birth  
 Of Nature to this unbelieving hour.

In this small province of his vast domain  
 (All Nature bow, while I pronounce his name!)  
 What has GOD done, and not for this sole end, 1010  
 To rescue souls from death? The soul's high price  
 Is writ in all the conduct of the skies.

The soul's high price is the creation's key,  
 Unlocks its mysteries, and naked lays  
 The genuine cause of ev'ry deed divine: 1015  
 That, is the chain of ages, which maintains  
 Their obvious correspondence, and unites  
 Most distant periods in one blest design:  
 That, is the mighty hinge, on which have turn'd  
 All revolutions, whether we regard 1020  
 The nat'ral, civil, or religious, world;  
 The former two, but servants to the third:  
 To that their duty done, they both expire,  
 Their mass new-cast, forgot their deeds renown'd;  
 And angels ask, "Where once they shone so fair?"

To lift us from this abject, to sublime; 1026  
 This flux, to permanent; this dark, to day;  
 This foul, to pure; this turbid, to serene;  
 This mean, to mighty!—for this glorious end  
 Th' ALMIGHTY, rising, his long sabbath broke; 1030  
 The world was made; was ruin'd; was restor'd;

Laws from the skies were publish'd ; were repeal'd ;  
 On earth, kings, kingdoms, rose ; kings, kingdoms, fell ;  
 Fam'd sages lighted up the Pagan world ;  
 Prophets from Sion darted a keen glance 1035  
 Through distant age ; saints travell'd ; martyrs bled ;  
 By wonders sacred Nature stood controll'd ;  
 The living were translated ; dead were rais'd ;  
 Angels, and more than angels, came from Heav'n ;  
 And, oh ! for this, descended lower still ; 1040  
 Gilt was hell's gloom ; astonish'd at his guest,  
 For one short moment Lucifer ador'd :

LORENZO ! and wilt thou do less ?—For this,  
 That hallow'd page, fools scoff at, was inspir'd,  
 Of all these truths thrice-venerable code ! 1045  
 Deists ! perform your quarantine ; and then  
 Fall prostrate, ere you touch it, lest you die.

Nor less intensely bent infernal pow'rs  
 To mar, than those of light, this end to gain.  
 O what a scene is here !—LORENZO ! wake, 1050  
 Rise to the thought ; exert, expand thy soul  
 To take the vast idea : It denies

All else the name of great. Two warring worlds,  
 Not Europe against Afric ; warring worlds,  
 Of more than mortal ! mounted on the wing ! 1055

On ardent wings of energy, and zeal,  
 High-hov'ring o'er this little brand of strife !  
 This sublunary ball—but strife, for what ?  
 In their own cause conflicting ? No ; in thine,  
 In Man's. His single int'rest blows the flame ; 1060  
 His the sole stake ; his fate the trumpet sounds,  
 Which kindles war immortal. How it burns !

Tumultuous swarms of deities in arms !

Force, force opposing, till the waves run high,  
 And tempest Nature's universal sphere. 1065  
 Such opposites eternal, stedfast, stern,  
 Such foes implacable, are good, and ill ;  
 Yet Man, vain Man, would mediate peace between them.

Think not this fiction. "There was war in heav'n."  
 From heav'n's high crystal mountain, where it hung,  
 Th' ALMIGHTY'S out-stretcht arm took down his bow,  
 And shot his indignation at the deep : 1072  
 Re-thunder'd Hell, and darted all her fires.  
 And seems the stake of little moment still ?  
 And slumbers Man, who singly caus'd the storm ? 1075  
 He sleeps.—And art thou shock'd at mysteries ?  
 The greatest, thou. How dreadful to reflect,  
 What ardour, care, and counsel, mortals cause  
 In breasts divine ! How little in their own !

Where-e'er I turn, how new proofs pour upon me !  
 How happily this wondrous view supports 1081  
 My former argument ! How strongly strikes  
 Immortal life's full demonstration, here !  
 Why this exertion ? why this strange regard  
 From heav'n's Omnipotent indulg'd to Man ? 1085  
 Because, in Man, the glorious, dreadful pow'r,  
 Extremely to be pain'd, or blest, for ever.  
 Duration gives importance ; swells the price.  
 An angel, if a creature of a day,  
 What would he be ? A trifle of no weight ; 1090  
 Or stand, or fall ; no matter which ; he's gone.  
 Because immortal, therefore is indulg'd  
 This strange regard of deities to dust.  
 Hence, Heav'n looks down on Earth with all her eyes :  
 Hence, the soul's mighty moment in her sight : 1095

Hence, ev'ry soul has partizans above,  
 And ev'ry thought a critic in the skies :  
 Hence, clay, vile clay ! has angels for its guard,  
 And ev'ry guard a passion for his charge :  
 Hence, from all age, the cabinet divine 1100  
 Has held high counsel o'er the fate of Man.

Nor have the clouds those gracious counsels hid.  
 Angels undrew the curtain of the throne,  
 And PROVIDENCE came forth to meet mankind ;  
 In various modes of emphasis and awe, 1105  
 He spoke his will, and trembling Nature heard ;  
 He spoke it loud, in thunder, and in storm.  
 Witness, thou Sinai ! whose cloud-cover'd height,  
 And shaken basis, own'd the present GOD :  
 Witness, ye billows ! whose returning tide, 1110  
 Breaking the chain that fasten'd it in air,  
 Swept Egypt, and her menaces, to hell :  
 Witness, ye flames th' Assyrian tyrant blew  
 To sev'n-fold rage, as impotent, as strong :  
 And thou, Earth ! witness, whose expanding jaws 1115  
 Clos'd o'er presumption's sacrilegious sons :  
 Has not each element, in turn, subscrib'd  
 The soul's high price, and sworn it to the wise ?  
 Has not flame, ocean, æther, earthquake, strove  
 To strike this truth through adamantine Man ? 1120  
 If not all-adamant, LORENZO ! hear ;  
 All is delusion, Nature is wrapt up,  
 In tenfold night, from Reason's keenest eye ;  
 There's no consistence, meaning, plan, or end,  
 In all beneath the sun, in all above 1125  
 (As far as Man can penetrate), or heav'n  
 Is an immense, inestimable prize ;



Or all is nothing, or that prize is all.—  
 And shall each toy be still a match for heav'n?  
 And full equivalent for groans below? 1130  
 Who would not give a trifle to prevent  
 What he would give a thousand worlds to cure?  
 LORENZO! thou hast seen (if thine, to see)  
 All Nature, and her God (by Nature's course,  
 And Nature's course controll'd), declare for me: 1135  
 The skies above proclaim "Immortal Man!"  
 And "Man immortal!" all below resounds.  
 The world's a system of theology,  
 Read, by the greatest strangers to the schools;  
 If honest, learn'd; and sages o'er a plough. 1140  
 Is not, LORENZO! then, impos'd on thee  
 This hard alternative; or, to renounce  
 Thy reason, and thy sense; or, to believe?  
 What then is unbelief? 'T is an exploit;  
 A strenuous enterprise: To gain it, Man 1145  
 Must burst through ev'ry bar of common sense,  
 Of common shame, magnanimously wrong.  
 And what rewards the sturdy combatant?  
 His prize, repentance; infamy his crown.  
 But wherefore infamy?—For want of faith, 1150  
 Down the steep precipice of wrong he slides;  
 There's nothing to support him in the right.  
 Faith in the future wanting, is, at least  
 In embryo, ev'ry weakness, ev'ry guilt;  
 And strong temptation ripens it to birth. 1155  
 If this life's gain invites him to the deed,  
 Why not his country sold, his father slain?  
 'T is virtue to pursue our good supreme;  
 And his supreme, his only good is here.

Ambition, Av'rice, by the wise disdain'd, 1160  
 Is perfect wisdom, while mankind are fools,  
 And think a turf, or tombstone, covers all :  
 These find employment, and provide for sense  
 A richer pasture, and a larger range ;  
 And sense by right divine ascends the throne, 1165  
 When Virtue's prize and prospect are no more ;  
 Virtue no more we think the will of Heav'n.  
 Would Heav'n quite beggar Virtue, if belov'd ?

“ Has Virtue charms ? ”—I grant her heav'nly fair ;  
 But if unportion'd, all will Int'rest wed ; 1170  
 Though that our admiration, this our choice.  
 The Virtues grow on Immortality ;  
 That root destroy'd, they wither and expire.  
 A DEITY believ'd, will nought avail ;  
 Rewards and punishments make GOD ador'd ; 1175  
 And hopes and fears give Conscience all her pow'r.  
 As in the dying parent dies the child,  
 Virtue, with Immortality, expires.  
 Who tells me he denies his soul immortal,  
 Whate'er his boast, has told me, he's a knave. 1180  
 His duty 't is, to love himself alone ;  
 Nor care though mankind perish, if he smiles.  
 Who thinks ere-long the Man shall wholly die,  
 Is dead already ; nought but brute survives.

And are there such ?—Such candidates there are  
 For more than death ; for utter loss of being, 1186  
 Being, the basis of the DEITY !  
 Ask you the cause ? The cause they will not tell :  
 Nor need they : Oh the sorceries of sense !  
 They work this transformation on the soul, 1190  
 Dismount her like the serpent at the fall,

Dismount her from her native wing (which soar'd  
Ere-while ethereal heights), and throw her down,  
To lick the dust, and crawl, in such a thought.

Is it in words to paint you? O ye fall'n! 1195

Fall'n from the wings of reason, and of hope!

Erect in stature, prone in appetite!

Patrons of pleasure, posting into pain!

Lovers of argument, averse to sense!

Boasters of liberty, fast-bound in chains! 1200

Lords of the wide creation, and the shame!

More senseless than th' irrationals you scorn!

More base than those you rule! than those you pity,

Far more undone! O ye most infamous

Of beings, from superior dignity! 1205

Deepest in woe from means of boundless bliss!

Ye curst by blessings infinite! because

Most highly favour'd, most profoundly lost!

Ye motley mass of contradiction strong!

And are you, too, convinc'd, your souls fly off 1210

In exhalation soft, and die in air,

From the full flood of evidence against you?

In the coarse drudgeries and sinks of sense,

Your souls have quite worn out the make of heav'n,

By vice new-cast, and creatures of your own: 1215

But though you can deform, you can't destroy;

To curse, not uncreate, is all your pow'r.

LORENZO! this black brotherhood renounce;

Renounce St. Evremont, and read St. Paul.

Ere rapt by miracle, by reason wing'd, 1220

His mounting mind made long abode in heav'n.

This is freethinking, unconfin'd to parts,

To send the soul, on curious travel bent,

Through all the provinces of human thought ;  
 To dart her flight through the whole sphere of Man ;  
 Of this vast universe to make the tour ;                    1226  
 In each recess of space, and time, at home ;  
 Familiar with their wonders ; diving deep ;  
 And like a prince of boundless int'rests there,  
 Still most ambitious of the most remote ;                    1230  
 To look on truth unbroken, and entire ;  
 Truth in the system, the full orb ; where truths  
 By truths enlighten'd, and sustain'd, afford  
 An arch-like, strong foundation, to support  
 Th' incumbent weight of absolute, complete                    1235  
 Conviction ; here, the more we press, we stand  
 More firm ; who most examine most believe.  
 Parts, like half-sentences, confound ; the whole  
 Conveys the sense, and God is understood ;  
 Who not in fragments writes to human race :                    1240  
 Read his whole volume, sceptic ! then reply.  
     This, this, is thinking free, a thought that grasps  
 Beyond a grain, and looks beyond an hour.  
 Turn up thine eye, survey this midnight scene ;  
 What are earth's kingdoms, to yon boundless orbs,  
 Of human souls one day the destin'd range ?                    1246  
 And what yon boundless orbs to godlike Man ?  
 Those num'rous worlds that throng the firmament,  
 And ask more space in heav'n, can roll at large  
 In Man's capacious thought, and still leave room                    1250  
 For ampler orbs ; for new creations, there.  
 Can such a soul contract itself, to gripe  
 A point of no dimension, of no weight ?  
 It can ; it does : The world is such a point :  
 And of that point, how small a part enslaves !                    1255

How small a part!—of nothing, shall I say?  
 Why not? Friends, our chief treasure! how they drop!  
 LUCIA, NARCISSA fair, PHILANDER, gone!  
 The grave, like fabled Cerberus, has op'd  
 A triple mouth; and, in an awful voice, 1260  
 Loud calls my soul, and utters all I sing.  
 How the world falls to pieces round about us!  
 And leaves us in a ruin of our joy!  
 What says this transportation of my friends?  
 It bids me love the place where now they dwell, 1265  
 And scorn this wretched spot, they leave so poor.  
 Eternity's vast ocean lies before thee;  
 There, there, LORENZO! thy CLARISSA sails.  
 Give thy mind sea-room; keep it wide of earth,  
 That rock of souls immortal; cut thy cord; 1270  
 Weigh anchor; spread thy sails; call ev'ry wind;  
 Eye thy great Pole-star; make the land of life.  
 Two kinds of life has double-natur'd Man,  
 And two of death; the last far more severe.  
 Life animal is nurtur'd by the sun; 1275  
 Thrives on his bounties, triumphs in his beams.  
 Life rational subsists on higher food,  
 Triumphant in his beams, who made the day.  
 When we leave that sun, and are left by this  
 (The fate of all who die in stubborn guilt), 1280  
 'T is utter darkness; strictly double death.  
 We sink by no judicial stroke of Heav'n,  
 But Nature's course; as sure as plummets fall.  
 Since GOD, or Man, must alter, ere they meet  
 (Since light and darkness blend not in one sphere),  
 'T is manifest, LORENZO! who must change. 1286  
 If, then, that double death should prove thy lot,

Blame not the bowels of the DEITY ;  
 Man shall be blest, as far as Man permits.  
 Not Man alone, all rationals, Heav'n arms 1290  
 With an illustrious, but tremendous pow'r  
 To counteract its own most gracious ends ;  
 And this, of strict necessity, not choice :  
 That pow'r deny'd, men, angels were no more,  
 But passive engines, void of praise, or blame. 1295  
 A nature rational implies the pow'r  
 Of being blest, or wretched, as we please ;  
 Else idle Reason would have nought to do ;  
 And he that would be barr'd capacity  
 Of pain, courts incapacity of bliss. 1300  
 Heav'n wills our happiness, allows our doom ;  
 Invites us ardently, but not compels ;  
 Heav'n but persuades, almighty Man decrees ;  
 Man is the maker of immortal fates.  
 Man falls by Man, if finally he falls ; 1305  
 And fall he must, who learns from Death alone  
 The dreadful secret—that he lives for ever.

Why this to thee ? thee yet, perhaps, in doubt  
 Of second life ! But wherefore doubtful still ?  
 Eternal life is Nature's ardent wish : 1310  
 What ardently we wish, we soon believe ;  
 Thy tardy faith declares that wish destroy'd :  
 What has destroy'd it ?—Shall I tell thee, what ?  
 When fear'd the future, 't is no longer wish'd ;  
 And, when unwish'd, we strive to disbelieve. 1315  
 “ Thus Infidelity our guilt betrays.”  
 Nor that the sole detection ! Blush, LORENZO !  
 Blush for hypocrisy, if not for guilt.  
 The future fear'd ?—An infidel ! and fear !

Fear what? a dream? a fable?—How thy dread, 1320

Unwilling evidence, and therefore strong,

Affords my cause an undesign'd support!

How disbelief affirms, what it denies!

“ It, unawares, asserts immortal life.”

Surprising! Infidelity turns out 1325

A creed, and a confession of our sins:

Apostates, thus, are orthodox divines.

LORENZO! with LORENZO clash no more:

Nor longer a transparent vizard wear.

Think'st thou, Religion only has the mask? 1330

Our infidels are Satan's hypocrites,

Pretend the worst, and, at the bottom, fail.

When visited by thought (thought will intrude),

Like him they serve, they tremble, and believe.

Is there hypocrisy so foul as this? 1335

So fatal to the welfare of the world?

What detestation, what contempt, their due!

And, if unpaid, be thank'd for their escape

That Christian candour they strive hard to scorn.

If not for that asylum, they might find 1340

A hell on earth; nor 'scape a worse below.

With insolence, and impotence of thought,

Instead of racking fancy, to refute,

Reform thy manners, and the truth enjoy.

But shall I dare confess the dire result? 1345

Can thy proud Reason brook so black a brand?

From purer manners, to sublimer faith,

Is Nature's unavoidable ascent;

An honest deist, where the gospel shines,

Matur'd to nobler, in the Christian ends. 1350

When that blest change arrives, e'en cast aside

This song superfluous ; life immortal strikes  
 Conviction, in a flood of light divine.  
 A Christian dwells, like Uriel, in the sun.  
 Meridian evidence puts Doubt to flight ; 1355  
 And ardent Hope anticipates the skies.  
 Of that bright sun, LORENZO ! scale the sphere ;  
 'T is easy ; it invites thee ; it descends  
 From heav'n to woo, and waft thee whence it came :  
 Read and revere the sacred page ; a page 1360  
 Where triumphs immortality ; a page  
 Which not the whole creation could produce ;  
 Which not the conflagration shall destroy ;  
 In Nature's ruins not one letter lost :  
 'T is printed in the mind of gods for ever. 1365  
     In proud disdain of what e'en gods adore,  
 Dost smile ? Poor wretch ! thy guardian angel weeps.  
 Angels, and Men, assent to what I sing ;  
 Wits smile, and thank me for my midnight dream.  
 How vicious hearts fume phrenzy to the brain ! 1370  
 Parts push us on to pride, and pride to shame ;  
 Pert Infidelity is Wit's cockade,  
 To grace the brazen brow that braves the skies,  
 By loss of being, dreadfully secure.  
 LORENZO ! if thy doctrine wins the day, 1375  
 And drives my dreams, defeated, from the field ;  
 If this is all, if earth 's the final scene,  
 Take heed ; stand fast ; be sure to be a knave ;  
 A knave in grain ! ne'er deviate to the right :  
 Shouldst thou be good—how infinite thy loss ! 1380  
 Guilt only makes annihilation gain.  
 Blest scheme ! which life deprives of comfort, death  
 Of hope ; and which Vice only recommends.



If so; where, infidels! your bait thrown out  
 To catch weak converts? Where your lofty boast 1385  
 Of zeal for Virtue, and of love to Man?  
 Annihilation! I confess, in these.

What can reclaim you? Dare I hope profound  
 Philosophers the converts of a song?  
 Yet know, its title flatters you, not me; 1390  
 Yours be the praise to make my title good;  
 Mine, to bless Heav'n, and triumph in your praise.  
 But since so pestilential your disease,

Though sov'reign is the med'cine I prescribe,  
 As yet, I'll neither triumph, nor despair: 1395

But hope, ere long, my midnight dream will wake  
 Your hearts, and teach your wisdom—to be wise:  
 For why should souls immortal, made for bliss,  
 E'er wish (and wish in vain!) that souls could die?  
 What ne'er can die, oh! grant to live; and crown  
 The wish, and aim, and labour of the skies; 1401  
 Increase, and enter on the joys of heav'n:

Thus shall my title pass a sacred seal,  
 Receive an imprimatur from above,  
 While angels shout—An Infidel reclaim'd! 1405

To close, LORENZO! spite of all my pains,  
 Still seems it strange, that thou shouldst live for ever?  
 Is it less strange that thou shouldst live at all?  
 This is a miracle; and that no more.

Who gave beginning, can exclude an end. 1410  
 Deny thou art: Then doubt if thou shalt be.

A miracle with miracles inclos'd,  
 Is Man: And starts his faith at what is strange?  
 What less than wonders, from the Wonderful?  
 What less than miracles from GOD can flow? 1415

Admit a GOD—that mystery supreme!  
 That Cause uncaus'd! All other wonders cease;  
 Nothing is marvellous for him to do:  
 Deny him—all is mystery besides;  
 Millions of mysteries! each darker far, 1420  
 Than that thy wisdom would, unwisely, shun.  
 If weak thy faith, why chuse the harder side?  
 We nothing know, but what is marvellous;  
 Yet what is marvellous, we can't believe.  
 So weak our reason, and so great our GOD, 1425  
 What most surprises in the sacred page,  
 Or full as strange, or stranger, must be true.  
 Faith is not Reason's labour, but repose.

To Faith, and Virtue, why so backward Man?  
 From hence: The present strongly strikes us all; 1430  
 The future, faintly: Can we, then, be Men?  
 If Men, LORENZO! the reverse is right.  
 Reason is Man's peculiar: Sense, the brute's.  
 The present is the scanty realm of Sense;  
 The future, Reason's empire unconfin'd: 1435  
 On that expending all her godlike pow'r,  
 She plans, provides, expatiates, triumphs, there;  
 There builds her blessings; there expects her praise;  
 And nothing asks of Fortune, or of Men.  
 And what is Reason? Be she thus defin'd: 1440  
 Reason is upright stature in the soul.  
 Oh! be a Man;—and strive to be a God.

“For what? (thou say'st:) To damp the joys of life?”  
 No; to give heart and substance to thy joys.  
 That tyrant Hope, mark, how she domineers; 1445  
 She bids us quit realities, for dreams;  
 Safety and peace, for hazard and alarm;

That tyrant o'er the tyrants of the soul,  
 She bids Ambition quit its taken prize,  
 Spurn the luxuriant branch on which it sits, 1450  
 Though bearing crowns, to spring at distant game;  
 And plunge in toils and dangers—for repose.  
 If hope precarious, and if things, when gain'd,  
 Of little moment, and as little stay,  
 Can sweeten toils and dangers into joys; 1455  
 What then, that hope, which nothing can defeat,  
 Our leave unask'd? rich hope of boundless bliss!  
 Bliss, past Man's pow'r to paint it; time's, to close!

This hope is earth's most estimable prize:  
 This is Man's portion, while no more than Man:  
 Hope, of all passions, most befriends us here; 1461  
 Passions of prouder name befriend us less.  
 Joy has her tears; and Transport has her death;  
 Hope, like a cordial, innocent though strong,  
 Man's heart, at once, inspirits and serenes; 1465  
 Nor makes him pay his wisdom for his joys:  
 'T is all, our present state can safely bear,  
 Health to the frame! and vigour to the mind!  
 A joy attemper'd! a chastis'd delight!  
 Like the fair summer-ev'ning, mild, and sweet! 1470  
 'T is Man's full cup; his paradise below!

A blest hereafter, then, or hop'd, or gain'd,  
 Is all; our whole of happiness: Full proof,  
 I chose no trivial or inglorious theme.  
 And know, ye foes to song! (well-meaning Men, 1475  
 Though quite forgotten half your Bible's praise!)  
 Important truths, in spite of verse, may please:  
 Grave minds you praise; nor can you praise too much:  
 If there is weight in an eternity,  
 Let the grave listen; and be graver still. 1480



# NIGHT THE EIGHTH.

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VIRTUE'S APOLOGY ;

OR,

THE MAN OF THE WORLD ANSWERED.

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IN WHICH ARE CONSIDERED,

THE LOVE OF THIS LIFE ; THE AMBITION AND  
PLEASURE, WITH THE WIT AND WISDOM,  
OF THE WORLD.

---

AND has all Nature, then, espous'd my part ?  
Have I brib'd heav'n, and earth, to plead against thee ?  
And is thy soul immortal ?—What remains ?  
All, all, LORENZO ; make immortal, blest.  
Unblest immortals ! what can shock us more ?           5  
And yet LORENZO still affects the world ;  
There, stows his treasure ; thence, his title draws,

Man of the World! (for such wouldst thou be call'd;)   
 And art thou proud of that inglorious style?   
 Proud of reproach? for a reproach it was, 10   
 In ancient days; and Christian—in an age,   
 When men were men, and not asham'd of heav'n—   
 Fir'd their ambition, as it crown'd their joy.   
 Sprinkled with dew's from the Castalian font,   
 Fain would I re-baptize thee, and confer 15   
 A purer spirit, and a nobler name.

Thy fond attachments fatal, and inflam'd,   
 Point out my path, and dictate to my song:   
 To thee, the world how fair! how strongly strikes   
 Ambition! and gay Pleasure stronger still! 20   
 Thy triple bane! the triple bolt, that lays   
 Thy virtue dead! be these my triple theme;   
 Nor shall thy wit or wisdom be forgot.

Common the theme; not so the song; if she   
 My song invokes, Urania, deigns to smile. 25   
 The charm that chains us to the world, her foe,   
 If she dissolves, the man of earth, at once,   
 Starts from his trance, and sighs for other scenes;   
 Scenes, where these sparks of night, these stars, shall   
 shine

Unnumber'd suns (for all things, as they are, 30   
 The blest behold); and, in one glory, pour   
 Their blended blaze on Man's astonish'd sight;   
 A blaze—the least illustrious object there.

LORENZO! since eternal is at hand,   
 To swallow Time's ambitions; as the vast 35   
 Leviathan, the bubbles vain, that ride   
 High on the foaming billow; what avail   
 High titles, high descent, attainments high,

If unattain'd our highest? O LORENZO!  
 What lofty thoughts, these elements above, 40  
 What tow'ring hopes, what sallies from the sun,  
 What grand surveys of destiny divine,  
 And pompous presage of unfathom'd fate,  
 Should roll in bosoms, where a spirit burns,  
 Bound for eternity! in bosoms read 45  
 By Him, who foibles in archangels sees!  
 On human hearts He bends a jealous eye,  
 And marks, and in heav'n's register inrolls,  
 The rise, and progress, of each option there;  
 Sacred to doomsday! That the page unfolds, 50  
 And spreads us to the gaze of gods and men.  
 And what an option, O LORENZO! thine?  
 This world! and this, unrivall'd by the skies!  
 A world, where lust of pleasure, grandeur, gold,  
 Three dæmons that divide its realms between them, 55  
 With strokes alternate buffet to and fro  
 Man's restless heart, their sport, their flying ball;  
 Till, with the giddy circle sick and tir'd,  
 It pants for peace, and drops into despair.  
 Such is the world LORENZO sets above 60  
 That glorious promise, angels were esteem'd  
 Too mean to bring; a promise, their Ador'd  
 Descended to communicate, and press,  
 By counsel, miracle, life, death, on Man.  
 Such is the world LORENZO'S wisdom woos, 65  
 And on its thorny pillow seeks repose;  
 A pillow, which, like opiates ill-prepar'd,  
 Intoxicates, but not composes; fills  
 The visionary mind with gay chimeras,  
 All the wild trash of sleep, without the rest; 70

What unfeign'd travel, and what dreams of joy!  
 How frail, men, things! how momentary both!  
 Fantastic chase, of shadows hunting shades!  
 The gay, the busy, equal, though unlike;  
 Equal in wisdom, differently wise! 75  
 Through flow'ry meadows, and through dreary wastes,  
 One bustling, and one dancing, into death.  
 There's not a day, but, to the man of thought,  
 Betrays some secret, that throws new reproach  
 On life, and makes him sick of seeing more. 80  
 The scenes of bus'ness tell us—"what are men;"  
 The scenes of pleasure—"what is all beside:"  
 There, others we despise; and here, ourselves.  
 Amid disgust eternal, dwells delight?  
 'Tis approbation strikes the string of joy. 85  
 What wondrous prize has kindled this career,  
 Stuns with the din, and choaks us with the dust,  
 On life's gay stage, one inch above the grave?  
 The proud run up and down in quest of eyes;  
 The sensual, in pursuit of something worse; 90  
 The grave, of gold; the politic, of pow'r;  
 And all, of other butterflies, as vain!  
 As eddies draw things frivolous, and light,  
 How is Man's heart by vanity drawn in!  
 On the swift circle of returning toys, 95  
 Whirl'd, straw-like, round and round, and then in-  
 gulph'd,  
 Where gay delusion darkens to despair!  
 "This is a beaten track."—Is this a track  
 Should not be beaten? Never beat enough,  
 Till enough learnt the truths it would inspire. 100  
 Shall Truth be silent, because Folly frowns?



Turn the world's history; what find we there,  
 But Fortune's sports, or Nature's cruel claims,  
 Or Woman's artifice, or Man's revenge,  
 And endless inhumanities on Man? 105  
 Fame's trumpet seldom sounds, but, like the knell,  
 It brings bad tidings! How it hourly blows  
 Man's misadventures round the list'ning world!  
 Man is the tale of narrative old Time;  
 Sad tale! which high as Paradiſe begins; 110  
 As if, the toil of travel to delude,  
 From stage to stage, in his eternal round,  
 The Days, his daughters, as they spin our hours  
 On Fortune's wheel, where accident unthought  
 Oft, in a moment, snaps life's strongest thread, 115  
 Each, in her turn, some tragic story tells,  
 With, now and then, a wretched farce between;  
 And fills his chronicle with human woes.  
 Time's daughters, true as those of men, deceive us;  
 Not one, but puts some cheat on all mankind: 120  
 While in their father's bosom, not yet ours,  
 They flatter our fond hopes; and promise much  
 Of amiable; but hold him not o'erwise,  
 Who dares to trust them; and laugh round the year,  
 At still-confiding, still-confounded Man; 125  
 Confiding, though confounded; hoping on,  
 Untaught by trial, unconvinc'd by proof,  
 And ever looking for the never-seen:  
 Life to the last, like harden'd felons, lies;  
 Nor owns itself a cheat, till it expires. 130  
 Its little joys go out by one and one,  
 And leave poor Man, at length, in perfect night;  
 Night, darker than what, now, involves the pole.

O THOU, who dost permit these ills to fall, 134  
 For gracious ends, and wouldst that Man should mourn!  
 O THOU, whose hand this goodly fabric fram'd,  
 Who know'st it best, and wouldst that Man should know!  
 What is this sublunary world? a vapour!  
 A vapour all it holds; itself a vapour,  
 From the damp bed of chaos, by thy beam 140  
 Exhal'd, ordain'd to swim its destin'd hour  
 In ambient air, then melt, and disappear.  
 Earth's days are number'd, nor remote her doom;  
 As mortal, though less transient, than her sons;  
 Yet they doat on her, as the world and they 145  
 Were both eternal, solid; THOU! a dream.  
 They doat, on what? Immortal views apart,  
 A region of outsides! a land of shadows!  
 A fruitful field of flow'ry promises!  
 A wilderness of joys, perplex'd with doubts, 150  
 And sharp with thorns! a troubled ocean, spread  
 With bold adventurers, their all on board;  
 No second hope, if here their fortune frowns;  
 Frown soon it must. Of various rates they sail,  
 Of ensigns various; all alike in this, 155  
 All restless, anxious; tost with hopes and fears,  
 In calmest skies; obnoxious all to storm!  
 And stormy the most general blast of life:  
 All bound for Happiness; yet few provide  
 The chart of Knowledge, pointing where it lies; 160  
 Or Virtue's helm, to shape the course design'd;  
 All, more or less, capricious fate lament,  
 Now lifted by the tide, and now resorb'd,  
 And farther from their wishes than before:  
 All, more or less, against each other dash, 165

To mutual hurt, by gusts of passion driv'n,  
And suff'ring more from folly than from fate.

Ocean! thou dreadful and tumultuous home  
Of dangers, at eternal war with Man!

Death's capital, where most he domineers, 170

With all his chosen terrors frowning round  
(Though lately feasted high at Albion's cost),  
Wide-op'ning, and loud-roaring still for more!

Too faithful mirror; how dost thou reflect  
The melancholy face of human life! — 175

The strong resemblance tempts me farther still:

And, haply, Britain may be deeper struck

By moral truth, in such a mirror seen,  
Which Nature holds for ever at her eye.

Self-flatter'd, unexperienc'd, high in hope, 180

When young, with sanguine cheer, and streamers gay,

We cut our cable, launch into the world,  
And fondly dream each wind and star our friend;

All, in some darling enterprise embark'd:

But where is he can fathom its event? 185

Amid a multitude of artless hands,

Ruin's sure perquisite, her lawful prize,

Some steer aright; but the black blast blows hard,

And puffs them wide of hope: With hearts of proof,  
Full against wind and tide, some win their way; 190

And when strong effort has deserv'd the port,

And tugg'd it into view, 't is won! 't is lost!

Though strong their oar, still stronger is their fate:

They strike; and while they triumph, they expire.

In stress of weather, most; some sink outright; 195

O'er them, and o'er their names, the billows close;

To-morrow knows not they were ever born,

Others a short memorial leave behind,  
 Like a flag floating, when the bark's ingulph'd;  
 It floats a moment, and is seen no more : 200  
 One Cæsar lives ; a thousand are forgot.  
 How few, beneath auspicious planets born,  
 (Darlings of Providence ! fond Fate's elect !)  
 With swelling sails make good the promis'd port,  
 With all their wishes freighted ! Yet ev'n these, 205  
 Freight with all their wishes, soon complain ;  
 Free from misfortune, not from nature free,  
 They still are Men ; and when is Man secure ?  
 As fatal time as storm ! the rush of years  
 Beats down their strength ; their numberless escapes 210  
 In ruin end : And, now, their proud success  
 But plants new terrors on the victor's brow :  
 What pain to quit the world, just made their own,  
 Their nest so deeply down'd, and built so high !  
 Too low they build, who build beneath the stars. 215  
 Woe then apart (if woe apart can be  
 From mortal Man), and fortune at our nod,  
 The gay, rich, great, triumphant, and august,  
 What are they ?—The most happy (strange to say !)  
 Convince me most of human misery : 220  
 What are they ? smiling wretches of to-morrow !  
 More wretched, then, than e'er their slave can be ;  
 Their treach'rous blessings, at the day of need,  
 Like other faithless friends, unmask, and sting :  
 Then, what provoking indigence in wealth ! 225  
 What aggravated impotence in power !  
 High titles, then, what insult of their pain !  
 If that sole anchor, equal to the waves,  
 Immortal Hope ! defies not the rude storm,

Takes comfort from the foaming billow's rage, 230  
 And makes a welcome harbour of the tomb.  
 Is this a sketch of what thy soul admires?  
 "But here (thou say'st) the miseries of life  
 Are huddled in a group. A more distinct  
 Survey, perhaps, might bring thee better news." 235  
 Look on life's stages: They speak plainer still;  
 The plainer they, the deeper wilt thou sigh.  
 Look on thy lovely boy; in him behold  
 The best that can befall the best on earth;  
 The boy has virtue by his mother's side: 240  
 Yes, on Florello look: A father's heart  
 Is tender, though the man's is made of stone;  
 The truth, through such a medium seen, may make  
 Impression deep, and fondness prove thy friend.  
 Florello, lately cast on this rude coast 245  
 A helpless infant; now a heedless child;  
 To poor Clarissa's throes, thy care succeeds;  
 Care full of love, and yet severe as hate!  
 O'er thy soul's joy how oft thy fondness frowns!  
 Needful austerities his will restrain; 250  
 As thorns fence in the tender plant from harm.  
 As yet, his reason cannot go alone;  
 But asks a sterner nurse to lead it on.  
 His little heart is often terrify'd;  
 The blush of morning, in his cheek, turns pale; 255  
 Its pearly dew-drop trembles in his eye;  
 His harmless eye! and drowns an angel there.  
 Ah! what avails his innocence? The task  
 Injoin'd must discipline his early pow'rs;  
 He learns to sigh, ere he is known to sin; 260  
 Guiltless, and sad! a wretch before the fall!

How cruel this ! more cruel to forbear.  
 Our nature such, with necessary pains  
 We purchase prospects of precarious peace :  
 Though not a father, this might steal a sigh. 265

Suppose him disciplin'd aright (if not,  
 'T will sink our poor account to poorer still) ;  
 Ripe from the tutor, proud of liberty,  
 He leaps inclosure, bounds into the world ;  
 The world is taken, after ten years toil, 270  
 Like ancient Troy, and all its joys his own.

Alas ! the world 's a tutor more severe ;  
 Its lesson 's hard, and ill deserves his pains ;  
 Unteaching all his virtuous nature taught,  
 Or books (fair Virtue's advocates) inspir'd. 275

For who receives him into public life ?  
 Men of the world, the terræ-filial breed,  
 Welcome the modest stranger to their sphere  
 (Which glitter'd long, at distance, in his sight),  
 And, in their hospitable arms, inclose : 280

Men, who think nought so strong of the romance,  
 So rank knight-errant, as a real friend :  
 Men, that act up to Reason's golden rule,  
 All weakness of affection quite subdu'd :  
 Men, that would blush at being thought sincere, 285  
 And feign, for glory, the few faults they want ;  
 That love a lie, where truth would pay as well ;  
 As if, to them, Vice shone her own reward.

LORENZO ! canst thou bear a shocking sight ?  
 Such, for Florello's sake, 't will now appear : 290  
 See, the steel'd files of season'd veterans,  
 Train'd to the world, in burnish'd falsehood bright ;  
 Deep in the fatal stratagems of peace ;

All soft sensation, in the throng, rubb'd off;  
 All their keen purpose, in politeness, sheath'd; 295  
 His friends eternal—during interest;  
 His foes implacable—when worth their while;  
 At war with ev'ry welfare, but their own;  
 As wise as Lucifer; and half as good;  
 And by whom none, but Lucifer, can gain— 300  
 Naked, through these (so common fate ordains),  
 Naked of heart, his cruel course he runs,  
 Stung out of all most amiable in life,  
 Prompt truth, and open thought, and smiles unfeign'd;  
 Affection, as his species, wide diffus'd; 305  
 Noble presumptions to mankind's renown;  
 Ingenuous trust, and confidence of love.  
 These claims to joy (if mortals joy might claim)  
 Will cost him many a sigh; till time, and pains,  
 From the slow mistress of this school, Experience, 310  
 And her assistant, pausing, pale, Distrust,  
 Purchase a dear-bought clue, to lead his youth  
 Through serpentine obliquities of life,  
 And the dark labyrinth of human hearts.  
 And happy! if the clue shall come so cheap; 315  
 For, while we learn to fence with public guilt,  
 Full oft we feel its foul contagion too,  
 If less than heav'nly Virtue is our guard.  
 Thus, a strange kind of curst necessity  
 Brings down the sterling temper of his soul, 320  
 By base alloy, to bear the current stamp,  
 Below call'd wisdom; sinks him into safety;  
 And brands him into credit with the world;  
 Where specious titles dignify disgrace;  
 And Nature's injuries are arts of life; 325

Where brighter reason prompts to bolder crimes ;  
 And heav'nly talents make infernal hearts ;  
 That unsurmountable extreme of guilt !

Poor Machiavel ! who labour'd hard his plan,  
 Forgot, that Genius need not go to school ; 330  
 Forgot, that Man, without a tutor wise,  
 His plan had practis'd, long before 't was writ.

The world's all title-page, there's no contents ;  
 The world's all face ; the man who shews his heart,  
 Is hooted for his nudities, and scorn'd. 335

A man I knew, who liv'd upon a smile ;  
 And well it fed him ; he look'd plump and fair ;  
 While rankest venom foam'd through every vein.

LORENZO ! what I tell thee, take not ill :  
 Living, he fawn'd on ev'ry fool alive ; 340  
 And, dying, curst the friend on whom he liv'd.  
 To such proficients thou art half a saint.

In foreign realms (for thou hast travell'd far)  
 How curious to contemplate two state-rooks,  
 Studious their nests to feather in a trice, 345

With all the necromantics of their art,  
 Playing the game of faces on each other,  
 Making court sweet-meats of their latent gall,  
 In foolish hope, to steal each other's trust ;  
 Both cheating, both exulting, both deceiv'd ; 350  
 And, sometimes, both (let Earth rejoice) undone !

Their parts we doubt not ; but be that their shame ;  
 Shall men of talents, fit to rule mankind,  
 Stoop to mean wiles, that would disgrace a fool !  
 And lose the thanks of those few friends they serve ?  
 For who can thank the man he cannot see ? 356

Why so much cover ? it defeats itself.



Ye that know all things! know ye not men's hearts  
 Are therefore known, because they are conceal'd?  
 For why conceal'd?—The cause they need not tell. 360  
 I give him joy, that 's awkward at a lie;  
 Whose feeble nature truth keeps still in awe;  
 His incapacity is his renown.

'T is great, 't is manly, to disdain disguise;  
 It shews our spirit, or it proves our strength. 365  
 Thou say'st, 't is needful: Is it therefore right?  
 Howe'er, I grant it some small sign of grace,  
 To strain at an excuse: And wouldst thou then  
 Escape that cruel need? Thou may'st, with ease;  
 Think no post needful that demands a knave. 370  
 When late our civil helm was shifting hands,  
 So P—— thought: Think better, if you can.

But this, how rare! the public path of life  
 Is dirty:—Yet, allow that dirt its due,  
 It makes the noble mind more noble still: 375  
 The world's no neuter; it will wound, or save;  
 Our virtue quench, or indignation fire.  
 You say, the world, well-known, will make a man:—  
 The world, well-known, will give our hearts to Heav'n,  
 Or make us dæmons, long before we die. 380

To shew how fair the world (thy mistress) shines,  
 Take either part, sure ills attend the choice;  
 Sure, though not equal, detriment ensues.  
 Not Virtue's self is deify'd on earth;  
 Virtue has her relapses, conflicts, foes; 385  
 Foes, that ne'er fail to make her feel their hate.  
 Virtue has her peculiar set of pains.  
 True; friends to Virtue, last, and least, complain;  
 But if they sigh, can others hope to smile?

If Wisdom has her miseries to mourn, 390  
 How can poor Folly lead a happy life ?  
 And if both suffer, what has Earth to boast,  
 Where he 's most happy, who the least laments ?  
 Where much, much patience, the most envy'd state,  
 And some forgiveness, needs, the best of friends ? 395  
 For friend, or happy life, who looks not higher,  
 Of neither shall he find the shadow here.

The world's sworn advocate, without a fee,  
 LORENZO smartly, with a smile, replies :  
 " Thus far my song is right ; and all must own, 400  
 Virtue has her peculiar set of pains :—  
 And joys peculiar who to Vice denies ?  
 If vice it is, with nature to comply :  
 If pride, and sense, are so predominant,  
 To check, not overcome, them, makes a saint ; 405  
 Can Nature in a plainer voice proclaim  
 Pleasure, and glory, the chief good of Man ?"

Can Pride, and Sensuality, rejoice ?  
 From purity of thought, all pleasure springs ;  
 And, from an humble spirit, all our peace. 410  
 Ambition, Pleasure ! let us talk of these :  
 Of these, the Porch and Academy talk'd ;  
 Of these, each following age had much to say ;  
 Yet unexhausted, still, the needful theme.  
 Who talks of these, to mankind all at once 415  
 He talks ; for where 's the saint from either free ?  
 Are these thy refuge ?—No ; these rush upon thee ;  
 Thy vitals seize, and, vulture-like, devour :  
 I'll try, if I can pluck thee from thy rock,  
 Prometheus ! from this barren ball of earth ; 420  
 If Reason can unchain thee, thou art free.

And, first, thy Caucasus, Ambition calls;  
 Mountain of torments! eminence of woes!  
 Of courted woes! and courted through mistake!  
 'T is not Ambition charms thee; 't is a cheat 425  
 Will make thee start, as H—— at his Moor.  
 Dost grasp at greatness? first, know what it is:  
 Think'st thou thy greatness in distinction lies?  
 Not in the feather, wave it e'er so high,  
 By Fortune stuck to mark us from the throng, 430  
 Is glory lodg'd: 'T is lodg'd in the reverse;  
 In that which joins, in that which equals all,  
 The monarch, and his slave;—"a deathless soul,  
 Unbounded prospect, and immortal kin,  
 A father GOD, and brothers in the skies;" 435  
 Elder, indeed, in time; but less remote  
 In excellence, perhaps, than thought by Man;  
 Why greater what can fall, than what can rise?  
 If still delirious, now, LORENZO! go;  
 And with thy full-blown brothers of the world, 440  
 Throw scorn around thee; cast it on thy slaves;  
 Thy slaves, and equals: How scorn cast on them  
 Rebounds on thee! If Man is mean, as Man,  
 Art thou a God? If Fortune makes him so,  
 Beware the consequence: A maxim that, 445  
 Which draws a monstrous picture of mankind,  
 Where, in the drapery, the man is lost;  
 Externals flutt'ring, and the soul forgot.  
 Thy greatest glory, when dispos'd to boast,  
 Boast that aloud, in which thy servants share. 450  
 We wisely strip the steed we mean to buy:  
 Judge we, in their caparisons, of men?  
 It nought avails thee, where, but what, thou art;

All the distinctions of this little life  
 Are quite cutaneous, foreign to the man. 455  
 When, through Death's streights, Earth's subtle serpents  
 creep,  
 Which wriggle into wealth, or climb renown,  
 As crooked Satan the forbidden tree ;  
 They leave their party-colour'd robe behind,  
 All that now glitters, while they rear aloft 460  
 Their brazen crests, and hiss at us below.  
 Of Fortune's fucus strip them, yet alive ;  
 Strip them of body too ; nay, closer still,  
 Away with all, but moral, in their minds ;  
 And let, what then remains, impose their name, 465  
 Pronounce them weak, or worthy ; great, or mean.  
 How mean that snuff of glory Fortune lights,  
 And Death puts out ! Dost thou demand a test  
 (A test, at once infallible and short)  
 Of real greatness ? That man greatly lives, 470  
 Whate'er his fate, or fame, who greatly dies ;  
 High-flush'd with hope, where heroes shall despair.  
 If this a true criterion, many courts,  
 Illustrious, might afford but few grandees.  
 Th' ALMIGHTY, from his throne, on earth surveys  
 Nought greater, than an honest, humble heart ; 476  
 An humble heart, his residence ! pronounc'd  
 His second seat ; and rival to the skies.  
 The private path, the secret acts of men,  
 If noble, far the noblest of our lives ! 480  
 How far above LORENZO's glory sits  
 Th' illustrious master of a name unknown ;  
 Whose worth unrivall'd, and unwitness'd, loves  
 Life's sacred shades, where gods converse with men ;

And Peace, beyond the world's conception, smiles! 485

As thou (now dark) before we part, shalt see.

But thy great soul this skulking glory scorns.

LORENZO's sick, but when LORENZO's seen ;

And, when he shrugs at public bus'ness, lies ;

Deny'd the public eye, the public voice, 490

As if he liv'd on others' breath, he dies.

Fain would he make the world his pedestal ;

Mankind, the gazers, the sole figure, he.

Knows he, that mankind praise against their will,

And mix as much detraction as they can? 495

Knows he, that faithless Fame her whisper has,

As well as trumpet? that his vanity

Is so much tickled from not hearing all?

Knows this all-knower, that from itch of praise,

Or, from an itch more sordid, when he shines, 500

Taking his country by five hundred ears,

Senates at once admire him, and despise,

With modest laughter lining loud applause,

Which makes the smile more mortal to his fame?

His fame, which (like the mighty Cæsar), crown'd

With laurels, in full senate, greatly falls, 506

By seeming friends, that honour, and destroy.

We rise in glory, as we sink in pride ;

Where boasting ends, there dignity begins ;

And yet, mistaken beyond all mistake, 510

The blind LORENZO's proud—of being proud ;

And dreams himself ascending in his fall.

An eminence, though fancy'd, turns the brain ;

All vice wants hellebore ; but of all vice,

Pride loudest calls, and for the largest bowl ; 515

Because, all other vice unlike, it flies,

In fact, the point, in fancy most pursu'd.  
 Who court applause, oblige the world in this ;  
 They gratify Man's passion to refuse.  
 Superior honour, when assum'd, is lost ; 520  
 Ev'n good men turn banditti, and rejoice,  
 Like Kouli-Kan, in plunder of the proud.

Though somewhat disconcerted, steady still  
 To the world's cause, with half a face of joy,  
 LORENZO cries—" Be, then, Ambition cast ; 525  
 Ambition's dearer far stands unimpeach'd,  
 Gay Pleasure ! Proud Ambition is her slave ;  
 For her, he soars at great, and hazards ill ;  
 For her, he fights, and bleeds, or overcomes ; 529  
 And paves his way, with crowns, to reach her smile :  
 Who can resist her charms?"—Or should, LORENZO?  
 What mortal shall resist, where angels yield ?  
 Pleasure's the mistress of ethereal pow'rs ;  
 For her contend the rival gods above ;  
 Pleasure's the mistress of the world below ; 535  
 And well it is for Man, that Pleasure charms ;  
 How would all stagnate, but for Pleasure's ray !  
 How would the frozen stream of action cease !  
 What is the pulse of this so busy world ?  
 The love of Pleasure : That, through every vein, 540  
 Throws motion, warmth ; and shuts out death from life.

Though various are the tempers of mankind,  
 Pleasure's gay family holds all in chains :  
 Some most affect the black ; and some the fair ;  
 Some honest pleasures court ; and some, obscene. 545  
 Pleasures obscene are various, as the throng  
 Of passions, that can err in human hearts ;  
 Mistake their objects, or transgress their bounds.

Think you there's but one whoredom? Whoredom, all,  
But when our Reason licenses delight. 550

Dost doubt, LORENZO? Thou shalt doubt no more.

Thy father chides thy gallantries; yet hugs

An ugly, common harlot in the dark;

A rank adulterer with others' gold;

And that hag, Vengeance, in a corner, charms. 555

Hatred her brothel has, as well as Love,

Where horrid epicures debauch in blood.

Whate'er the motive, Pleasure is the mark:

For her, the black assassin draws his sword;

For her, dark statesmen trim their midnight lamp,

To which no single sacrifice may fall; 561

For her, the saint abstains; the miser starves;

The stoic proud, for pleasure, Pleasure scorn'd;

For her, Affliction's daughters grief indulge,

And find, or hope, a luxury in tears; 565

For her, guilt, shame, toil, danger, we defy;

And, with an aim voluptuous, rush on death.

Thus universal her despotic pow'r.

And as her empire wide, her praise is just.

Patron of pleasure! doted on delight! 570

I am thy rival; Pleasure I profess;

Pleasure's the purpose of my gloomy song.

Pleasure is nought but Virtue's gayer name;

I wrong her still, I rate her worth too low;

Virtue the root, and Pleasure is the flow'r; 575

And honest Epicurus' foes were fools.

But this sounds harsh, and gives the wise offence;

If o'erstrain'd wisdom still retains the name.

How knits Austerity her cloudy brow,

And blames, as bold, and hazardous, the praise 580

Of Pleasure, to Mankind, unprais'd, too dear!  
 Ye modern stoics! hear my soft reply:—  
 Their senses men will trust: We can't impose;  
 Or, if we could, is imposition right?  
 Own honey sweet; but, owning, add this sting; 585  
 "When mix'd with poison, it is deadly too."  
 Truth never was indebted to a lie.  
 Is nought but Virtue to be prais'd, as good?  
 Why then is health preferr'd before disease?  
 What Nature loves is good, without our leave. 590  
 And where no future drawback cries, "Beware,"  
 Pleasure, though not from Virtue, should prevail.  
 'T is balm to life, and gratitude to Heav'n;  
 How cold our thanks for bounties unenjoy'd!  
 The Love of Pleasure is Man's eldest-born, 595  
 Born in his cradle, living to his tomb;  
 Wisdom, her younger sister, though more grave,  
 Was meant to minister, and not to mar,  
 Imperial Pleasure, queen of human hearts.  
 LORENZO! thou her majesty's renown'd, 600  
 Though uncoif'd, counsel, learned in the world!  
 Who think'st thyself a Murray, with disdain  
 May'st look on me. Yet, my Demosthenes!  
 Canst thou plead Pleasure's cause as well as I?  
 Know'st thou her nature, purpose, parentage? 605  
 Attend my song, and thou shalt know them all;  
 And know thyself; and know thyself to be  
 (Strange truth!) the most abstemious man alive.  
 Tell not Calista; she will laugh thee dead;  
 Or send thee to her hermitage with L——: 610  
 Absurd presumption! thou, who never knew'st  
 A serious thought! shalt thou dare dream of joy?



No man e'er found a happy life by chance ;  
 Or yawn'd it into being, with a wish ;  
 Or, with the snout of grov'ling Appetite, 615  
 E'er smelt it out, and grubb'd it from the dirt.  
 An art it is, and must be learnt ; and learnt  
 With unremitting effort, or be lost ;  
 And leave us perfect blockheads, in our bliss.  
 The clouds may drop down titles and estates ; 620  
 Wealth may seek us ; but Wisdom must be sought ;  
 Sought before all ; but (how unlike all else  
 We seek on earth !) 't is never sought in vain.

First, Pleasure's birth, rise, strength, and grandeur, see:  
 Brought forth by Wisdom, nurst by Discipline, 625  
 By Patience taught, by Perseverance crown'd,  
 She rears her head majestic ; round her throne,  
 Erected in the bosom of the just,  
 Each Virtue, listed, forms her manly guard.  
 For what are Virtues ? (formidable name !) 630  
 What, but the fountain, or defence, of joy ?  
 Why, then, commanded ? Need mankind commands,  
 At once to merit, and to make, their bliss ?—  
 Great Legislator ! scarce so great, as kind !  
 If men are rational, and love delight, 635  
 Thy gracious law but flatters human choice ;  
 In the transgression lies the penalty ;  
 And they the most indulge, who most obey.

Of Pleasure, next, the final cause explore ;  
 Its mighty purpose, its important end. 640  
 Not to turn human, brutal, but to build  
 Divine on human, Pleasure came from Heav'n.  
 In aid to Reason was the goddess sent ;  
 To call up all its strength by such a charm.

Pleasure, first, succours Virtue ; in return, 645  
 Virtue gives Pleasure an eternal reign.

What, but the pleasure of food, friendship, faith,  
 Supports life nat'ral, civil, and divine ?

'T is from the pleasure of repast, we live,

'T is from the pleasure of applause, we please ; 650

'T is from the pleasure of belief, we pray ;

(All pray'r would cease, if unbeliev'd the prize :)

It serves ourselves, our species, and our God ;

And to serve more, is past the sphere of Man.

Glide then, for ever, Pleasure's sacred stream ! 655

Through Eden, as Euphrates ran, it runs,

And fosters ev'ry growth of happy life ;

Makes a new Eden where it flows—but such

As must be lost, LORENZO ! by thy fall.

“ What mean I by thy fall ? ”—Thou'lt shortly see,  
 While Pleasure's nature is at large display'd ; 661  
 Already sung her origin and ends.

Those glorious ends, by kind, or by degree,

When Pleasure violates, 't is then a vice,

And vengeance too ; it hastens into pain : 665

From due refreshment, life, health, reason, joy ;

From wild excess, pain, grief, distraction, death ;

Heav'n's justice this proclaims ; and that, her love.

What greater evil can I wish my foe,

Than his full draught of pleasure, from a cask 670

Unbroach'd by just authority, ungaug'd

By Temperance, by Reason unrefin'd ?

A thousand dæmons lurk within the lee.

Heav'n, others, and ourselves ! uninjur'd these,

Drink deep ; the deeper, then, the more divine ; 675

Angels are angels from indulgence there ;

'T is unrepenting pleasure makes a god.

Dost think thyself a god from other joys ?

A victim rather ! shortly sure to bleed.

The wrong must mourn : Can Heav'n's appointments fail ?

Can Man outwit Omnipotence ? strike out 681

A self-wrought happiness unmeant by Him

Who made us, and the world we should enjoy ?

Who forms an instrument, ordains from whence

Its dissonance, or harmony, shall rise. 685

Heav'n bid the soul this mortal frame inspire ;

Bid Virtue's ray divine inspire the soul

With unprecarious flows of vital joy ;

And, without breathing, Man as well might hope

For life, as, without piety, for peace. 690

“ Is Virtue, then, and Piety the same ? ” —

No : Piety is more ; 't is Virtue's source ;

Mother of ev'ry worth, as that, of joy.

Men of the world this doctrine ill digest ;

They smile at Piety ; yet boast aloud 695

Good-will to men ; nor know they strive to part

What Nature joins ; and thus confute themselves.

With Piety begins all good on earth ;

'T is the first born of Rationality.

Conscience, her first law broken, wounded lies ; 700

Enfeebled, lifeless, impotent to good ;

A feign'd affection bounds her utmost pow'r.

Some we can't love, but for th' ALMIGHTY's sake ;

A foe to GOD was ne'er true friend to Man :

Some sinister intent taints all he does ; 705

And, in his kindest actions, he's unkind.

On Piety, humanity is built ;

And, on humanity, much happiness ;

And yet still more on Piety itself.  
 A soul in commerce with her GOD, is heav'n ; 710  
 Feels not the tumults and the shocks of life ;  
 The whirls of passions, and the strokes of heart.  
 A Deity believ'd, is joy begun ;  
 A Deity ador'd, is joy advanc'd ;  
 A Deity below'd, is joy matur'd. 715  
 Each branch of Piety delight inspires ;  
 Faith builds a bridge from this world to the next,  
 O'er Death's dark gulph, and all its horror hides ;  
 Praise, the sweet exhalation of our joy,  
 That joy exalts, and makes it sweeter still ; 720  
 Pray'r ardent opens heav'n, lets down a stream  
 Of glory on the consecrated hour  
 Of Man, in audience with the Deity.  
 Who worships the great GOD, that instant joins  
 The first in heav'n, and sets his foot on hell. 725  
 LORENZO ! when wast thou at church before ?  
 Thou think'st the service long : But is it just ?  
 Though just, unwelcome : Thou hadst rather tread  
 Unhallow'd ground ; the muse, to win thine ear,  
 Must take an air less solemn. She complies. 730  
 Good conscience ! at the sound the world retires ;  
 Verse disaffects it, and LORENZO smiles ;  
 Yet has she her seraglio full of charms ;  
 And such as age shall heighten, not impair.  
 Art thou dejected ? Is thy mind o'ercast ? 735  
 Amid her fair ones, thou the fairest chuse,  
 To chase thy gloom.—“ Go, fix some weighty truth ;  
 Chain down some passion ; do some gen'rous good ;  
 Teach Ignorance to see, or Grief to smile ;  
 Correct thy friend ; befriend thy greatest foe ; 740

Or with warm heart, and confidence divine,  
Spring up, and lay strong hold on Him who made thee."

—Thy gloom is scatter'd, sprightly spirits flow ;  
Though wither'd is thy vine, and harp unstrung.

Dost call the bowl, the viol, and the dance, 745  
Loud mirth, mad laughter? wretched comforters!

Physicians ! more than half of thy disease.

Laughter, though never censur'd yet as sin  
(Pardon a thought that only seems severe),

Is half-immoral : Is it much indulg'd? 750

By venting spleen, or dissipating thought,  
It shews a scorner, or it makes a fool ;

And sins, as hurting others, or ourselves.

'Tis pride, or emptiness, applies the straw,

That tickles little minds to mirth effuse ; 755

Of grief approaching, the portentous sign!

The house of laughter makes a house of woe.

A Man triumphant is a monstrous sight ;

A Man dejected is a sight as mean.

What cause for triumph, where such ills abound?

What for dejection, where presides a Pow'r, 761

Who call'd us into being to be blest?

So grieve, as conscious, grief may rise to joy ;

So joy, as conscious, joy to grief may fall.

Most true, a wise man never will be sad ; 765

But neither will sonorous, bubbling mirth,

A shallow stream of happiness betray :

Too happy to be sportive, he's serene.

Yet wouldst though laugh (but at thy own expense),  
This counsel strange should I presume to give— 770

" Retire, and read thy bible, to be gay."

There truths abound of sov'reign aid to peace ;

Ah! do not prize them less, because inspir'd,  
 As thou, and thine, are apt and proud to do.  
 If not inspir'd, that pregnant page had stood, 775  
 Time's treasure, and the wonder of the wise!  
 Thou think'st, perhaps, thy soul alone at stake;  
 Alas!—should men mistake thee for a fool;—  
 What man of taste for genius, wisdom, truth,  
 Though tender of thy fame, could interpose? 780  
 Believe me, Sense, here, acts a double part,  
 And the true critic is a Christian too.  
 But these, thou think'st, are gloomy paths to joy.—  
 True joy in sunshine ne'er was found at first;  
 They, first, themselves offend, who greatly please;  
 And travel only gives us sound repose. 786  
 Heav'n sells all pleasure; effort is the price;  
 The joys of conquest, are the joys of Man;  
 And Glory the victorious laurel spreads  
 O'er Pleasure's pure, perpetual, placid stream. 790  
 There is a time, when toil must be preferr'd,  
 Or joy, by mis-tim'd fondness, is undone.  
 A man of pleasure is a man of pains.  
 Thou wilt not take the trouble to be blest.  
 False joys, indeed, are born from want of thought;  
 From thought's full bent, and energy, the true; 796  
 And that demands a mind in equal poize,  
 Remote from gloomy grief, and glaring joy.  
 Much joy not only speaks small happiness,  
 But happiness that shortly must expire. 800  
 Can joy, unbottom'd in reflection, stand?  
 And, in a tempest, can reflection live?  
 Can joy, like thine, secure itself an hour?  
 Can joy, like thine, meet accident unshock'd?

Or ope the door to honest Poverty ? 805  
 Or talk with threat'ning Death, and not turn pale ?  
 In such a world, and such a nature, these  
 Are needful fundamentals of delight :  
 These fundamentals give delight indeed ;  
 Delight, pure, delicate, and durable ; 810  
 Delight, unshaken, masculine, divine ;  
 A constant, and a sound, but serious joy.  
 Is Joy the daughter of Severity ?  
 It is :—Yet far my doctrine from severe.  
 “ Rejoice for ever :” It becomes a Man ; 815  
 Exalts, and sets him nearer to the gods.  
 “ Rejoice for ever,” Nature cries, “ Rejoice ;”  
 And drinks to Man in her nectareous cup,  
 Mix'd up of delicates for ev'ry sense ;  
 To the great Founder of the bounteous feast, 820  
 Drinks glory, gratitude, eternal praise ;  
 And he that will not pledge her, is a churl.  
 Ill firmly to support, good fully taste,  
 Is the whole science of felicity :  
 Yet sparing pledge : Her bowl is not the best 825  
 Mankind can boast.—“ A rational repast ;  
 Exertion, vigilance, a mind in arms,  
 A military discipline of thought,  
 To foil temptation in the doubtful field ;  
 And ever-waking ardour for the right ;” 830  
 'T is these, first give, then guard, a cheerful heart.  
 Nought that is right, think little ; well aware,  
 What Reason bids, GOD bids ; by his command  
 How aggrandiz'd, the smallest thing we do !  
 Thus, nothing is insipid to the wise ; 835  
 To thee, insipid all, but what is mad ;

Joys season'd high, and tasting strong of guilt.

“ Mad! (thou reply'st, with indignation fir'd);  
Of ancient sages proud to tread the steps,  
I follow Nature.”—Follow Nature still, 840  
But look it be thine own: Is Conscience, then,  
No part of Nature? Is she not supreme?  
Thou regicide! O raise her from the dead!  
Then, follow Nature; and resemble God.

When, spite of Conscience, Pleasure is pursu'd;  
Man's nature is unnaturally pleas'd: 846  
And what's unnatural, is painful too  
At intervals, and must disgust ev'n thee!  
The fact thou know'st; but not, perhaps, the cause.  
Virtue's foundations with the world's were laid; 850  
Heav'n mix'd her with our make, and twisted close  
Her sacred int'rests with the strings of life.  
Who breaks her awful mandate, shocks himself,  
His better self: And is it greater pain,  
Our soul should murmur, or our dust repine? 855  
And one, in their eternal war, must bleed.

If one must suffer, which should least be spar'd?  
The pains of mind surpass the pains of sense.  
Ask, then, the gout, what torment is in guilt.  
The joys of sense to mental joys are mean: 860  
Sense on the present only feeds; the soul  
On past, and future, forages for joy.  
'T is her's, by retrospect, through time to range;  
And forward time's great sequel to survey.  
Could human courts take vengeance on the mind, 865  
Axes might rust, and racks, and gibbets, fall:  
Guard, then, thy mind, and leave the rest to fate.

LORENZO! wilt thou never be a Man?



The man is dead, who for the body lives,  
 Lur'd, by the beating of his pulse, to list 870  
 With ev'ry lust, that wars against his peace;  
 And sets him quite at variance with himself.  
 Thyself, first know; then love: A self there is  
 Of Virtue fond, that kindles at her charms.  
 A self there is, as fond of ev'ry vice, 875  
 While ev'ry virtue wounds it to the heart;  
 Humility degrades it, Justice robs,  
 Blest Bounty beggars it, fair Truth betrays,  
 And godlike Magnanimity destroys.  
 This self, when rival to the former, scorn; 880  
 When not in competition, kindly treat,  
 Defend it, feed it:—But when Virtue bids,  
 Toss it, or to the fowls, or to the flames.  
 And why? 'Tis love of pleasure bids thee bleed;  
 Comply, or own self-love extinct, or blind. 885  
 For what is Vice? Self-love in a mistake;  
 A poor blind merchant buying joys too dear.  
 And Virtue, what? 'Tis self-love in her wits,  
 Quite skilful in the market of delight.  
 Self-love's good sense is love of that dread Pow'r, 890  
 From whom she springs, and all she can enjoy.  
 Other self-love is but disguis'd self-hate;  
 More mortal than the malice of our foes;  
 A self-hate, now, scarce felt; then felt full-sore,  
 When being curst, extinction loud-implor'd; 895  
 And ev'ry thing preferr'd to what we are.  
 Yet this self-love LORENZO makes his choice;  
 And, in this choice triumphant, boasts of joy.  
 How is his want of happiness betray'd,  
 By disaffection to the present hour! 900

Imagination wanders far a-field :

The future pleases : Why ? The present pains.—

“ But that 's a secret.”—Yes, which all men know ;

And know from thee, discover'd unawares.

Thy ceaseless agitation restless rolls 905

From cheat to cheat, impatient of a pause ;

What is it?—'T is the cradle of the soul,

From Instinct sent, to rock her in disease,

Which her physician, Reason, will not cure.

A poor expedient ! yet thy best ; and while 910

It mitigates thy pain, it owns it too.

Such are LORENZO'S wretched remedies !

The weak have remedies ; the wise have joys.

Superior wisdom is superior bliss.

And what sure mark distinguishes the wise ? 915

Consistent wisdom ever wills the same ;

Thy fickle wish is ever on the wing.

Sick of herself, is Folly's character ;

As Wisdom's is, a modest self-applause.

A change of evils is thy good supreme ; 920

Nor, but in motion, canst thou find thy rest.

Man's greatest strength is shewn in standing still,

The first sure symptom of a mind in health,

Is rest at heart, and pleasure felt at home.

False Pleasure from abroad her joys imports ; 925

Rich from within, and self-sustain'd, the true,

The true is fix'd, and solid as a rock ;

Slipp'ry the false, and tossing as the wave.

This, a wild wanderer on earth, like Cain ;

That, like the fabled, self-enamour'd boy, 930

Home-contemplation her supreme delight ;

She dreads an interruption from without,

Smit with her own condition ; and the more  
Intense she gazes, still it charms the more.

No man is happy, till he thinks, on earth 935

There breathes not a more happy than himself :

Then envy dies, and love o'erflows on all ;

And love o'erflowing makes an angel here.

Such angels all, entitled to repose

On Him who governs fate : Tho' tempest frowns, 940

Though Nature shakes, how soft to lean on Heav'n !

To lean on Him, on whom archangels lean !

With inward eyes, and silent as the grave,

They stand collecting ev'ry beam of thought,

Till their hearts kindle with divine delight ; 945

For all their thoughts, like angels, seen of old

In Israel's dream, come from, and go to heav'n :

Hence, are they studious of sequest'ed scenes ;

While noise, and dissipation, comfort thee.

Were all men happy, revellings would cease, 950

That opiate for inquietude within.

LORENZO ! never man was truly blest,

But it compos'd, and gave him such a cast,

As Folly might mistake for want of joy.

A cast, unlike the triumph of the proud ; 955

A modest aspect, and a smile at heart.

O for a joy from thy PHILANDER'S spring !

A spring perennial, rising in the breast,

And permanent, as pure ! no turbid stream

Of rapt'rous exultation, swelling high ; 960

Which, like land-floods, impetuous pour awhile,

Then sink at once, and leave us in the mire.

What does the man, who transient joy prefers ?

What, but prefer the bubbles to the stream ?

Vain are all sudden sallies of delight ; 965  
 Convulsions of a weak distemper'd joy.  
 Joy 's a fix'd state ; a tenure, not a start.  
 Bliss there is none, but unprecarious bliss :  
 That is the gem : Sell all, and purchase that.  
 Why go a-begging to contingencies, 970  
 Not gain'd with ease, nor safely lov'd, if gain'd ?  
 At good fortuitous, draw back, and pause ;  
 Suspect it ; what thou canst ensure, enjoy ;  
 And nought but what thou giv'st thyself, is sure.  
 Reason perpetuates joy that reason gives, 975  
 And makes it as immortal as herself :  
 To mortals, nought immortal, but their worth.  
 Worth, conscious worth ! should absolutely reign ;  
 And other joys ask leave for their approach ;  
 Nor, unexamined, ever leave obtain. 980  
 Thou art all anarchy ; a mob of joys  
 Wage war, and perish in intestine broils ;  
 Not the least promise of internal peace !  
 No bosom-comfort ! or unborrow'd bliss ! 984  
 Thy thoughts are vagabonds : All outward-bound,  
 'Mid sands, and rocks, and storms, to cruise for pleasure ;  
 If gain'd, dear-bought ; and better miss'd than gain'd.  
 Much pain must expiate what much pain procur'd.  
 Fancy, and Sense, from an infected shore,  
 Thy cargo bring ; and pestilence the prize. 990  
 Then, such thy thirst, (insatiable thirst !  
 By fond indulgence but inflam'd the more !)  
 Fancy still cruises, when poor Sense is tir'd.  
 Imagination is the Paphian shop,  
 Where feeble Happiness, like Vulcan, lame, 995  
 Bids foul ideas, in their dark recess,

And hot as hell (which kindled the black fires),  
 With wanton art, those fatal arrows form,  
 Which murder all thy time, health, wealth, and fame.  
 Wouldst thou receive them, other thoughts there are,  
 On angel-wing, descending from above, 1001  
 Which these, with art divine, would counterwork,  
 And form celestial armour for thy peace.

In this is seen Imagination's guilt;  
 But who can count her follies? She betrays thee, 1005  
 To think in grandeur there is something great.  
 For works of curious art, and ancient fame,  
 Thy genius hungers, elegantly pain'd;  
 And foreign climes must cater for thy taste.  
 Hence, what disaster!—tho' the price was paid, 1010  
 That persecuting priest, the Turk of Rome,  
 Whose foot (ye gods!) though cloven, must be kiss'd,  
 Detain'd thy dinner on the Latian shore;  
 (Such is the fate of honest Protestants!)  
 And poor Magnificence is starv'd to death. 1015  
 Hence just resentment, indignation, ire!—  
 Be pacify'd; if outward things are great,  
 'Tis magnanimity great things to scorn;  
 Pompous expenses, and parades august,  
 And courts; that insalubrious soil to peace. 1020  
 True happiness ne'er enter'd at an eye;  
 True happiness resides in things unseen.  
 No smiles of Fortune ever blest the bad,  
 Nor can her frowns rob Innocence of joys;  
 That jewel wanting, triple crowns are poor: 1025  
 So tell his Holiness, and be reveng'd.

Pleasure, we both agree, is Man's chief good;  
 Our only contest, what deserves the name

Give Pleasure's name to nought, but what has pass'd  
 Th' authentic seal of Reason (which, like YORKE,  
 Demurs on what it passes), and defies 1031  
 The tooth of Time; when past, a pleasure still;  
 Dearer on trial, lovelier for its age,  
 And doubly to be priz'd, as it promotes  
 Our future, while it forms our present, joy. 1035  
 Some joys the future overcast; and some  
 Throw all their beams that way, and gild the tomb.  
 Some joys endear eternity; some give  
 Abhor'd annihilation dreadful charms.  
 Are rival joys contending for thy choice? 1040  
 Consult thy whole existence, and be safe;  
 That oracle will put all doubt to flight.  
 Short is the lesson, though my lecture long,  
 Be good—and let Heav'n answer for the rest.  
 Yet, with a sigh o'er all mankind, I grant, 1045  
 In this our day of proof, our land of hope,  
 The good man has his clouds that intervene;  
 Clouds, that obscure his sublunary day,  
 But never conquer: Ev'n the best must own,  
 Patience, and Resignation, are the pillars 1050  
 Of human peace on earth. The pillars, these:  
 But those of Seth not more remote from thee,  
 Till this heroic lesson thou hast learnt;  
 To frown at pleasure, and to smile in pain.  
 Fir'd at the prospect of unclouded bliss, 1055  
 Heav'n in reversion, like the sun, as yet  
 Beneath th' horizon, cheers us in this world;  
 It sheds, on souls susceptible of light,  
 The glorious dawn of our eternal day.

" This (says LORENZO) is a fair harangue: 1060

But can harangues blow back strong Nature's stream?  
 Or stem the tide Heav'n pushes through our veins,  
 Which sweeps away Man's impotent resolves,  
 And lays his labour level with the world?" 1064

Themselves men make their comment on mankind;  
 And think nought is, but what they find at home:  
 Thus, weakness to chimera turns the truth.  
 Nothing romantic has the muse prescrib'd.  
 Above, LORENZO saw the Man of earth,  
 The mortal Man; and wretched was the sight. 1070  
 To balance that, to comfort, and exalt,  
 Now see the Man immortal: Him, I mean,  
 Who lives as such; whose heart, full bent on Heav'n,  
 Leans all that way, his bias to the stars.  
 The world's dark shades, in contrast set, shall raise  
 His lustre more; though bright without a foil: 1076  
 Observe his awful portrait, and admire;  
 Nor stop at wonder; imitate, and live.

Some angel guide my pencil, while I draw,  
 What nothing less than angel can exceed, 1080  
 A man on earth devoted to the skies;  
 Like ships at sea, while in, above the world.

With aspect mild, and elevated eye,  
 Behold him seated on a mount serene,  
 Above the fogs of Sense, and Passion's storm; 1085  
 All the black cares, and tumults, of this life  
 (Like harmless thunders, breaking at his feet),  
 Excite his pity, not impair his peace.  
 Earth's genuine sons, the scepter'd, and the slave,  
 A mingled mob! a wand'ring herd! he sees, 1090  
 Bewilder'd in the vale; in all unlike!  
 His full reverse in all! What higher praise?

What stronger demonstration of the right ?

The present all their care ; the future, his.

When public welfare calls, or private want, 1095

They give to fame ; his bounty he conceals.

Their virtues varnish Nature ; his, exalt.

Mankind's esteem they court ; and he, his own.

Theirs, the wild chase of false felicities ;

His, the compos'd possession of the true. 1100

Alike throughout is his consistent piece,

All of one colour, and an even thread ;

While party-colour'd shreds of happiness,

With hideous gaps between, patch up for them

A madman's robe ; each puff of fortune blows 1105

The tatters by, and shews their nakedness.

He sees with other eyes than theirs : Where they

Behold a sun, he spies a Deity ;

What makes them only smile, makes him adore.

Where they see mountains, he but atoms sees ; 1110

An empire, in his balance, weighs a grain,

They things terrestrial worship, as divine ;

His hopes immortal blow them by, as dust,

That dims his sight, and shortens his survey,

Which longs, in infinite, to lose all bound. 1115

Titles and honours (if they prove his fate)

He lays aside to find his dignity ;

No dignity they find in aught besides.

They triumph in externals (which conceal

Man's real glory), proud of an eclipse. 1120

Himself too much he prizes to be proud,

And nothing thinks so great in Man, as Man,

Too dear he holds his int'rest, to neglect

Another's welfare, or his right invade ;



Their int'rest, like a lion, lives on prey. 1125  
 They kindle at the shadow of a wrong ;  
 Wrong he sustains with temper, looks on Heav'n,  
 Nor stoops to think his injurer his foe ;  
 Nought, but what wounds his virtue, wounds his peace.  
 A cover'd heart their character defends ; 1130  
 A cover'd heart denies him half his praise.  
 With nakedness his innocence agrees ;  
 While their broad foliage testifies their fall.  
 Their no-joys end, where his full feast begins :  
 His joys create, theirs murder, future bliss. 1135  
 To triumph in existence, his alone ;  
 And his alone, triumphantly to think  
 His true existence is not yet begun.  
 His glorious course was, yesterday, complete ;  
 Death, then, was welcome ; yet life still is sweet. 1140  
 But nothing charms LORENZO, like the firm,  
 Undaunted breast—and whose is that high praise ?  
 They yield to pleasure, though they danger brave,  
 And shew no fortitude, but in the field ;  
 If there they shew it, 't is for glory shewn ; 1145  
 Nor will that cordial always man their hearts.  
 A cordial his sustains, that cannot fail :  
 By pleasure unsubstu'd, unbroke by pain,  
 He shares in that Omnipotence he trusts.  
 All-bearing, all-attempting, till he falls ; 1150  
 And when he falls, writes VICI on his shield.  
 From magnanimity, all fear above ;  
 From nobler recompense, above applause ;  
 Which owes to Man's short out-look all its charms.  
 Backward to credit what he never felt, 1155  
 LORENZO cries—" Where shines this miracle ?

From what root rises this immortal Man ?”  
 A root that grows not in LORENZO’S ground ;  
 The root dissect, nor wonder at the flower.  
 He follows Nature, (not like thee !) and shews us  
 An uninverted system of a Man. 1161  
 His appetite wears Reason’s golden chain,  
 And finds, in due restraint, its luxury.  
 His passion, like an eagle well-reclaim’d,  
 Is taught to fly at nought, but infinite. 1165  
 Patient his hope, unanxious is his care,  
 His caution fearless, and his grief (if grief  
 The gods ordain) a stranger to despair.  
 And why ?—Because affection, more than meet,  
 His wisdom leaves not disengag’d from Heav’n. 1170  
 Those secondary goods that smile on earth,  
 He, loving, in proportion, loves in peace.  
 They most the world enjoy, who least admire.  
 His understanding ’scapes the common cloud  
 Of fumes, arising from a boiling breast. 1175  
 His head is clear, because his heart is cool,  
 By worldly competitions uninflam’d.  
 The mod’rate movements of his soul admit  
 Distinct ideas, and matur’d debate,  
 An eye impartial, and an even scale ; 1180  
 Whence judgment sound, and unrepenting choice.  
 Thus, in a double sense, the good are wise ;  
 On its own dunghill, wiser than the world.  
 What, then, the world ? it must be doubly weak ;  
 Strange truth ! as soon would they believe the Creed.  
 Yet thus it is ; nor otherwise can be ; 1186  
 So far from aught romantic what I sing.  
 Bliss has no being, Virtue has no strength,

But from the prospect of immortal life.  
 Who thinks earth all, or (what weighs just the same)  
 Who cares no farther, must prize what it yields; 1191  
 Fond of its fancies, proud of its parades.  
 Who thinks earth nothing, can't its charms admire;  
 He can't a foe, though most malignant, hate,  
 Because that hate would prove his greater foe. 1195  
 'T is hard for them (yet who so loudly boast  
 Good-will to Men?) to love their dearest friend;  
 For may not he invade their good supreme,  
 Where the least jealousy turns love to gall?  
 All shines to them, that for a season shines. 1200  
 Each act, each thought, he questions, " what its weight,  
 Its colour what, a thousand ages hence?"—  
 And what it there appears, he deems it now.  
 Hence, pure are the recesses of his soul.  
 The god-like Man has nothing to conceal. 1205  
 His virtue, constitutionally deep,  
 Has habit's firmness, and affection's flame;  
 Angels, ally'd, descend to feed the fire;  
 And Death, which others slays, makes him a god.  
 And now, LORENZO! bigot of the world! 1210  
 Wont to disdain poor bigots caught by Heav'n!  
 Stand by thy scorn, and be reduc'd to nought:  
 For what art thou?—Thou boaster! while thy glare,  
 Thy gaudy grandeur, and mere worldly worth,  
 Like a broad mist, at distance strikes us most; 1215  
 And, like a mist, is nothing when at hand;  
 His merit, like a mountain, on approach,  
 Swells more, and rises nearer to the skies,  
 By promise, now, and, by possession, soon  
 (Too soon, too much, it cannot be) his own. 1220

From this thy just annihilation rise,  
 LORENZO ! rise to something, by reply.  
 The world, thy client, listens, and expects ;  
 And longs to crown thee with immortal praise.  
 Canst thou be silent ? No ; for Wit is thine ; 1225  
 And Wit talks most, when least she has to say,  
 And Reason interrupts not her career.  
 She'll say—That mists above the mountains rise ;  
 And, with a thousand pleasantries, amuse :  
 She'll sparkle, puzzle, flutter, raise a dust, 1230  
 And fly conviction, in the dust she rais'd.  
 Wit, how delicious to Man's dainty taste !  
 'Tis precious, as the vehicle of Sense ;  
 But, as its substitute, a dire disease.  
 Pernicious talent ! flatter'd by the world, 1235  
 By the blind world, which thinks the talent rare.  
 Wisdom is rare, LORENZO ! Wit abounds ;  
 Passion can give it ; sometimes wine inspires  
 The lucky flash : And madness rarely fails.  
 Whatever cause the spirit strongly stirs, 1240  
 Confers the bays, and rivals thy renown.  
 For thy renown, 't were well, was this the worst ;  
 Chance often hits it, and, to pique thee more,  
 See Dulness, blund'ring on vivacities,  
 Shakes her sage head at the calamity, 1245  
 Which has expos'd, and let her down to thee.  
 But Wisdom, awful Wisdom ! which inspects,  
 Discerns, compares, weighs, separates, infers,  
 Seizes the right, and holds it to the last ;  
 How rare ! in senates, synods, sought in vain ; 1250  
 Or if there found, 't is sacred to the few ;  
 While a lewd prostitute to multitudes,

Frequent, as fatal, Wit : In civil live,  
 Wit makes an enterpriser ; Sense a Man.  
 Wit hates authority ; commotion loves, 1255  
 And thinks herself the lightning of the storm.  
 In states, 't is dangerous ; in religion, death :  
 Shall Wit turn Christian, when the dull believe ?  
 Sense is our helmet, Wit is but the plume ;  
 The plume exposes, 't is our helmet saves. 1260  
 Sense is the di'mond, weighty, solid, sound ;  
 When cut by Wit, it casts a brighter beam ;  
 Yet, Wit apart, it is a di'mond still.  
 Wit, widow'd of Good Sense, is worse than nought ;  
 It hoists more sail to run against a rock. 1265  
 Thus, a half-Chesterfield is quite a fool ;  
 Whom dull fools scorn, and bless their want of wit.  
 How ruinous the rock I warn thee shun,  
 Where sirens sit, to sing thee to thy fate !  
 A joy, in which our reason bears no part, 1270  
 Is but a sorrow tickling, ere it stings.  
 Let not the cooings of the world allure thee ;  
 Which of her lovers ever found her true ?  
 Happy ! of this bad world who little know !—  
 And yet, we much must know her, to be safe. 1275  
 To know the world, not love her, is thy point ;  
 She gives but little, nor that little, long.  
 There is, I grant, a triumph of the pulse ;  
 A dance of spirits, a mere froth of joy,  
 Our thoughtless agitation's idle child, 1280  
 That mantles high, that sparkles, and expires,  
 Leaving the soul more vapid than before.  
 An animal ovation ! such as holds  
 No commerce-with our reason, but subsists

On juices, through the well-ton'd tubes well-strain'd ;  
 A nice machine ! scarce ever tun'd aright ; 1286  
 And when it jars—thy sirens sing no more ;  
 Thy dance is done ; the Demi-god is thrown  
 (Short apotheosis !) beneath the Man,  
 In coward gloom immers'd, or fell despair. 1290

Art thou yet dull enough despair to dread,  
 And startle at destruction ? If thou art,  
 Accept a buckler, take it to the field ;  
 (A field of battle is this mortal life !)  
 When danger threatens, lay it on thy heart ; 1295  
 A single sentenee proof against the world.  
 " Soul, body, fortune ! ev'ry good pertains  
 To one of these ; but prize not all alike ;  
 The goods of fortune to thy body's health,  
 Body to soul, and soul submit to God." 1300  
 Wouldst thou build lasting happiness ? Do this ;  
 Th' inverted pyramid can never stand.

Is this truth doubtful ? it outshines the sun ;  
 Nay, the sun shines not, but to shew us this,  
 The single lesson of Mankind on earth. 1305  
 And yet—yet, what ? no news ! Mankind is mad ;  
 Such mighty numbers list against the right,  
 (And what can't numbers, when bewitch'd, atchieve ?)  
 They talk themselves to something like belief,  
 That all earth's joys are theirs : As Athens' fool 1310  
 Grinn'd from the port, on ev'ry sail his own.

They grin ; but wherefore ? And how long the laugh ?  
 Half ignorance, their mirth ; and half, a lie ;  
 To cheat the world, and cheat themselves, they smile.  
 Hard either task ! The most abandon'd own, 1315  
 That others, if abandon'd, are undone :

Then, for themselves, the moment Reason wakes  
 (And Providence denies it long repose),  
 O how laborious is their gaiety!  
 They scarce can swallow their ebullient spleen, 1320  
 Scarce muster patience to support the farce,  
 And pump sad laughter, till the curtain falls.  
 Scarce, did I say? some cannot sit it out;  
 Oft their own daring hands the curtain draw,  
 And shew us what their joy, by their despair. 1325  
 The clotted hair! gor'd breast! blaspheming eye!  
 Its impious fury still alive in death!—  
 Shut, shut the shocking scene.—But Heav'n denies  
 A cover to such guilt; and so should Man.  
 Look round, LORENZO! see the reeking blade, 1330  
 Th' invenom'd phial, and the fatal ball;  
 The strangling cord, and suffocating stream;  
 The loathsome rottenness, and foul decays  
 From raging riot, (slower suicides!)  
 And pride in these, more execrable still!— 1335  
 How horrid all to thought!—But horrors, these,  
 That vouch the truth; and aid my feeble song.  
 From Vice, Sense, Fancy, no man can be blest;  
 Bliss is too great, to lodge within an hour:  
 When an immortal being aims at bliss, 1340  
 Duration is essential to the name.  
 O for a joy from Reason! joy from that,  
 Which makes Man Man; and, exercis'd aright,  
 Will make him more: A bounteous joy! that gives,  
 And promises; that weaves, with art divine, 1345  
 The richest prospect into present peace:  
 A joy ambitious! joy in common held  
 With thrones ethereal, and their greater far:

A joy high-privileg'd from chance, time, death!  
 A joy, which death shall double! judgment crown!  
 Crown'd higher, and still higher, at each stage, 1351  
 Through blest eternity's long day; yet still,  
 Not more remote from sorrow, than from HIM,  
 Whose lavish hand, whose love, stupendous, pours  
 So much of Deity on guilty dust. 1355  
 There, O my LUCIA! may I meet thee there,  
 Where not thy presence can improve my bliss!  
 Affects not this the sages of the world?  
 Can nought affect them, but what fools them too?  
 Eternity, depending on an hour, 1360  
 Makes serious thought Man's wisdom, joy, and praise.  
 Nor need you blush (though sometimes your designs  
 May shun the light) at your designs on Heav'n:  
 Sole point! where over-bashful is your blame.  
 Are you not wise?—You know you are: Yet hear 1365  
 One truth, amid your num'rous schemes, mislaid,  
 Or overlook'd, or thrown aside, if seen;  
 "Our schemes to plan by this world, or the next,  
 Is the sole difference between wise and fool."  
 All worthy men will weigh you in this scale; 1370  
 What wonder, then, if they pronounce you light?  
 Is their esteem alone not worth your care?  
 Accept my simple scheme of common sense:  
 Thus, save your fame, and make two worlds your own.  
 The world replies not;—but the world persists; 1375  
 And puts the cause off to the longest day,  
 Planning evasions for the day of doom.  
 So far, at that re-hearing, from redress,  
 They then turn witnesses against themselves.  
 Hear that, LORENZO! nor be wise to-morrow. 1380



Haste, haste ! a Man, by nature, is in haste ;  
 For who shall answer for another hour ?  
 'T is highly prudent, to make one sure friend ;  
 And that thou canst not do, this side the skies.

Ye sons of earth ! (nor willing to be more !) 1385  
 Since verse you think from priestcraft somewhat free,  
 Thus, in an age so gay, the muse plain truths  
 (Truths, which, at church, you might have heard in  
 prose)

Has ventur'd into light ; well-pleas'd the verse  
 Should be forgot, if you the truths retain ; 1390  
 And crown her with your welfare, not your praise.  
 But praise she need not fear : I see my fate ;  
 And headlong leap, like Curtius, down the gulph.  
 Since many an ample volume, mighty tome,  
 Must die ; and die unwept ; O thou minute, 1395  
 Devoted page ! go forth among thy foes ;  
 Go, nobly proud of martyrdom for truth,  
 And die a double death : Mankind, incens'd,  
 Denies thee long to live : Nor shalt thou rest,  
 When thou art dead ; in Stygian shades arraign'd 1400  
 By Lucifer, as traitor to his throne :  
 And bold blasphemer of his friend—the World ;  
 The World, whose legions cost him slender pay,  
 And volunteers around his banner swarm ;  
 Prudent, as Prussia, in her zeal for Gaul. 1405

“ Are all, then, fools ? ” LORENZO cries.—Yes, all,  
 But such as hold this doctrine (new to thee) ;  
 “ The mother of true wisdom is the will ; ”  
 The noblest intellect, a fool without it.  
 World-wisdom much has done, and more may do, 1410

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In arts and sciences, in wars and peace ;  
But art and science, like thy wealth, will leave thee,  
And make thee twice a beggar at thy death.  
This is the most indulgence can afford ;—  
“ Thy wisdom all can do, but—make thee wise.”  
Nor think this censure is severe on thee ;      1416  
Satan, thy master, I dare call a dunce.

# NIGHT THE NINTH.

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## THE CONSOLATION.

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CONTAINING, AMONG OTHER THINGS,

I. A MORAL SURVEY OF THE NOCTURNAL HEAVENS.

II. A NIGHT-ADDRESS TO THE DEITY.

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—Fatis contraria fata rependens.

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VIRG.

AS when a traveller, a long day past  
In painful search of what he cannot find,  
At night's approach, content with the next cot,  
There ruminates, awhile, his labour lost ;  
Then cheers his heart with what his fate affords,  
And chants his sonnet to deceive the time,  
Till the due season calls him to repose :

Thus I, long travell'd in the ways of men,  
 And dancing, with the rest, the giddy maze,  
 Where Disappointment smiles at Hope's career ; 10  
 Warn'd by the languor of Life's ev'ning ray,  
 At length have hous'd me in an humble shed ;  
 Where, future wand'ring banish'd from my thought,  
 And waiting, patient, the sweet hour of rest ;  
 I chase the moments with a serious song. 15

Song soothes our pains ; and age has pains to sooth.

When age, care, crime, and friends embrac'd at heart,  
 Torn from my bleeding breast, and Death's dark shade,  
 Which hovers o'er me, quench th' ethereal fire ;  
 Canst thou, O Night ! indulge one labour more ? 20  
 One labour more indulge ! Then sleep, my strain !  
 Till, haply, wak'd by Raphael's golden lyre,  
 Where night, death, age, care, crime, and sorrow, cease ;  
 To bear a part in everlasting lays ;  
 Though far, far higher set, in aim, I trust, 25  
 Symphonious to this humble prelude here.

Has not the muse asserted pleasures pure,  
 Like those above ; exploding other joys ?  
 Weigh what was urg'd, LORENZO ! fairly weigh ;  
 And tell me, hast thou cause to triumph still ? 30  
 I think thou wilt forbear a boast so bold.  
 But if, beneath the favour of mistake,  
 Thy smile's sincere ; not more sincere can be  
 LORENZO'S smile, than my compassion for him.  
 The sick in body call for aid ; the sick 35  
 In mind are covetous of more disease ;  
 And when at worst, they dream themselves quite well,  
 To know ourselves diseas'd, is half our cure.  
 When Nature's blush by custom is wip'd off,

And conscience, deaden'd by repeated strokes, 40  
 Has into manners naturaliz'd our crimes;  
 The curse of curses is, our curse to love;  
 To triumph in the blackness of our guilt  
 (As Indians glory in the deepest jet);  
 And throw aside our senses with our peace. 45

But, grant no guilt, no shame, no least alloy;  
 Grant joy and glory, quite unsully'd, shone;  
 Yet, still, it ill deserves LORENZO'S heart.  
 No joy, no glory, glitters in thy sight,  
 But, through the thin partition of an hour, 50  
 I see its sables wove by Destiny;  
 And that in sorrow bury'd; this in shame;  
 While howling furies ring the doleful knell;  
 And Conscience, now so soft thou scarce canst hear  
 Her whisper, echoes her eternal peal. 55

Where, the prime actors of the last year's scene;  
 Their port so proud, their buskin, and their plume?  
 How many sleep, who kept the world awake  
 With lustre, and with noise! Has Death proclaim'd  
 A truce, and hung his sated lance on high? 60  
 'T is brandish'd still, nor shall the present year  
 Be more tenacious of her human leaf,  
 Or spread of feeble life a thinner fall.

But needless monuments to wake the thought;  
 Life's gayest scenes speak Man's mortality; 65  
 Though in a style more florid, full as plain,  
 As mausoleums, pyramids, and tombs.  
 What are our noblest ornaments, but deaths  
 Turn'd flatterers of life, in paint or marble,  
 The well-stain'd canvas, or the featur'd stone? 70  
 Our fathers grace, or rather haunt, the scene:

Joy peoples her pavilion from the dead.

“ Profest diversions! cannot these escape?”—  
 Far from it: These present us with a shroud;  
 And talk of Death, like garlands o’er a grave. 75  
 As some bold plunderers, for bury’d wealth,  
 We ransack tombs for pastime; from the dust  
 Call up the sleeping hero; bid him tread  
 The scene for our amusement: How like gods  
 We sit; and, wrapt in immortality, 80  
 Shed gen’rous tears on wretches born to die;  
 Their fate deploring, to forget our own!

What, all the pomps and triumphs of our lives,  
 But legacies in blossom? Our lean soil,  
 Luxuriant grown, and rank in vanities, 85  
 From friends interr’d beneath; a rich manure!  
 Like other worms, we banquet on the dead;  
 Like other worms, shall we crawl on, nor know  
 Our present frailties, or approaching fate?

LORENZO! such the glories of the world! 90  
 What is the world itself? thy world?—A grave.  
 Where is the dust that has not been alive?  
 The spade, the plough, disturb our ancestors;  
 From human mould we reap our daily bread.  
 The globe around earth’s hollow surface shakes, 95  
 And is the ceiling of her sleeping sons.  
 O’er devastation we blind revels keep;  
 Whole bury’d towns support the dancer’s heel.  
 The moist of human frame the sun exhales;  
 Winds scatter, through the mighty void, the dry; 100  
 Earth repossesses part of what she gave,  
 And the freed spirit mounts on wings of fire;  
 Each element partakes our scatter’d spoils;

As Nature, wide, our ruins spread ; Man's death  
 Inhabits all things, but the thought of Man. 105

Nor Man alone ; his breathing bust expires,  
 His tomb is mortal ; empires die : Where, now,  
 The Roman ? Greek ? They stalk, an empty name !  
 Yet few regard them in this useful light ;  
 Though half our learning is their epitaph. 110

When down thy vale unlock'd by midnight thought,  
 That loves to wander in thy sunless realms,  
 O Death ! I stretch my view ; what visions rise !  
 What triumphs, toils imperial, arts divine,  
 In wither'd laurels glide before my sight ! 115

What lengths of far-fam'd ages, billow'd high  
 With human agitation, roll along  
 In unsubstantial images of air !  
 The melancholy ghosts of dead renown,  
 Whisp'ring faint echoes of the world's applause : 120  
 With penitential aspect, as they pass,  
 All point at earth, and hiss at human pride,  
 The wisdom of the wise, and prancings of the great.

But, O LORENZO ! far the rest above,  
 Of ghastly nature, and enormous size, 125  
 One form assaults my sight, and chills my blood,  
 And shakes my frame. Of one departed world  
 I see the mighty shadow : Oozy wreath  
 And dismal sea-weed crown her ; o'er her urn  
 Reclin'd, she weeps her desolated realms, 130  
 And bloated sons ; and, weeping, prophecies  
 Another's dissolution, soon, in flames.  
 But, like Cassandra, prophecies in vain ;  
 In vain, to many ; not, I trust, to thee.

For, know'st thou not, or art thou loth to know, 135

The great decree, the counsel of the skies ?  
 Deluge and Conflagration, dreadful pow'rs !  
 Prime ministers of vengeance ! chain'd in caves  
 Distinct, apart the giant furies roar ;  
 Apart ; or, such their horrid rage for ruin, 140  
 In mutual conflict would they rise, and wage  
 Eternal war, till one was quite devour'd.  
 But not for this, ordain'd their boundless rage :  
 When Heav'n's inferior instruments of wrath,  
 War, Famine, Pestilence, are found too weak 145  
 To scourge a world for her enormous crimes,  
 These are let loose, alternate : Down they rush,  
 Swift and tempestuous, from th' eternal throne,  
 With irresistible commission arm'd,  
 The world, in vain corrected, to destroy, 150  
 And ease creation of the shocking scene.

Seest thou, LORENZO ! what depends on Man ?  
 The fate of Nature ; as for Man, her birth.  
 Earth's actors change Earth's transitory scenes,  
 And make creation groan with human guilt. 155  
 How must it groan, in a new deluge whelm'd,  
 But not of waters ! At the destin'd hour,  
 By the loud trumpet summon'd to the charge,  
 See, all the formidable sons of fire,  
 Eruptions, earthquakes, comets, lightnings, play 160  
 Their various engines ; all at once disgorge  
 Their blazing magazines ; and take, by storm,  
 This poor terrestrial citadel of Man.

Amazing period ! when each mountain-height  
 Out-burns Vesuvius ; rocks eternal pour 165  
 Their melted mass, as rivers once they pour'd ;  
 Stars rush ; and final Ruin fiercely drives



Her ploughshare o'er creation!—While aloft,  
 More than astonishment! if more can be!  
 Far other firmament than e'er was seen, 170  
 Than e'er was thought by Man! far other stars!  
 Stars animate, that govern these of fire;  
 Far other sun!—a sun, O how unlike  
 The Babe at Bethle'm! how unlike the Man  
 That groan'd on Calvary! Yet HE it is; 175  
 That Man of Sorrows! O how chang'd! What pomp!  
 In grandeur terrible, all heav'n descends!  
 And gods, ambitious, triumph in his train.  
 A swift archangel, with his golden wing,  
 As blots and clouds, that darken and disgrace 180  
 The scene divine, sweeps stars and suns aside.  
 And now, all dross remov'd, heav'n's own pure day,  
 Full on the confines of our æther, flames;  
 While, (dreadful contrast!) far, how far beneath!  
 Hell bursting, belches forth her blazing seas, 185  
 And storms sulphureous; her voracious jaws  
 Expanding wide, and roaring for her prey.

LORENZO! welcome to this scene; the last  
 In Nature's course; the first in Wisdom's thought.  
 This strikes, if aught can strike thee; this awakes 190  
 The most supine; this snatches Man from death.  
 Rouse, rouse, LORENZO, then, and follow me,  
 Where truth, the most momentous Man can hear,  
 Loud calls my soul, and ardour wings her flight.  
 I find my inspiration in my theme; 195  
 The grandeur of my subject is my muse.

At midnight (when mankind is wrapt in peace,  
 And worldly fancy feeds on golden dreams),  
 To give more dread to Man's most dreadful hour,

At midnight, 't is presum'd, this pomp will burst 200  
 From tenfold darkness ; sudden as the spark  
 From smitten steel ; from nitrous grain, the blaze.  
 Man, starting from his couch, shall sleep no more !  
 The day is broke, which never more shall close !  
 Above, around, beneath, amazement all ! 205  
 Terror and glory join'd in their extremes !  
 Our GOD in grandeur, and our world on fire !  
 All Nature struggling in the pangs of death !  
 Dost thou not hear her ? Dost thou not deplore  
 Her strong convulsions, and her final groan ? 210  
 Where are we now ? Ah me ! the ground is gone,  
 On which we stood, LORENZO ! While thou may'st,  
 Provide more firm support, or sink for ever !  
 Where ? how ? from whence ? Vain hope ! It is too late !  
 Where, where, for shelter, shall the guilty fly, 215  
 When consternation turns the good man pale ?  
 Great day ! for which all other days were made ;  
 For which earth rose from chaos, Man from earth ;  
 And an eternity, the date of gods,  
 Descended on poor earth-created Man ! 220  
 Great day of dread, decision, and despair !  
 At thought of thee each sublunary wish  
 Lets go its eager grasp, and drops the world ;  
 And catches at each reed of hope in heav'n.  
 At thought of thee !—And art thou absent then ? 225  
 LORENZO ! no ; 't is here ;—it is begun ;—  
 Already is begun the grand assize,  
 In thee, in all : Deputed conscience scales  
 The dread tribunal, and forestals our doom ;  
 Forestals ; and, by forestalling, proves it sure. 230  
 Why 'on himself should Man void judgment pass ?

Is idle Nature laughing at her sons?

Who Conscience sent, her sentence will support,  
And God above assert that god in Man.

Thrice happy they! that enter now the court 235  
Heav'n opens in their bosom: But, how rare!  
Ah me! that magnanimity, how rare!

What hero, like the man who stands himself;  
Who dares to meet his naked heart alone;  
Who hears, intrepid, the full charge it brings, 240  
Resolv'd to silence future murmurs there!

The coward flies; and, flying, is undone.  
(Art thou a coward? No): The coward flies;  
Thinks, but thinks slightly; asks, but fears to know;  
Asks, "What is truth?" with Pilate; and retires;  
Dissolves the court, and mingles with the throng; 246  
Asylum sad! from Reason, Hope, and Heav'n!

Shall all, but Man, look out with ardent eye,  
For that great day, which was ordain'd for Man?  
O day of consummation! mark supreme 250  
(If men are wise) of human thought! nor least,  
Or in the sight of angels, or their KING!

Angels, whose radiant circles, height o'er height,  
Order o'er order, rising, blaze o'er blaze,  
As in a theatre, surround this scene, 255  
Intent on Man, and anxious for his fate.

Angels look out for thee; for thee, their LORD,  
To vindicate his glory; and for thee,  
Creation universal calls aloud,  
To dis-involve the moral world, and give 260  
To Nature's renovation brighter charms.

Shall Man alone, whose fate, whose final fate,  
Hangs on that hour, exclude it from his thought?

I think of nothing else ; I see ! I feel it !  
 All Nature, like an earthquake, trembling round ! 265  
 All deities, like summer's swarms, on wing !  
 All basking in the full meridian blaze !  
 I see the JUDGE inthron'd ! the flaming guard !  
 The volume open'd ! open'd every heart !  
 A sun-beam pointing out each secret thought ! 270  
 No patron ! intercessor none ! now past  
 The sweet, the clement, mediatorial hour !  
 For guilt no plea ! to pain, no pause ! no bound !  
 Inexorable, all ! and all, extreme !  
 Nor Man alone ; the foe of GOD and Man, 275  
 From his dark den, blaspheming, drags his chain,  
 And rears his brazen front, with thunder scarr'd ;  
 Receives his sentence, and begins his hell.  
 All vengeance past, now, seems abundant grace ;  
 Like meteors in a stormy sky, how roll 280  
 His baleful eyes ! He curses whom he dreads ;  
 And deems it the first moment of his fall.  
 'T is present to my thought !—And yet where is it ?  
 Angels can't tell me ; angels cannot guess  
 The period ; from created beings lock'd 285  
 In darkness. But the process, and the place,  
 Are less obscure ; for these may Man inquire.  
 Say, thou great Close of human hopes and fears !  
 Great Key of Hearts ! great Finisher of Fates !  
 Great End ! and great Beginning ! say, where art thou ?  
 Art thou in time, or in eternity ? 291  
 Nor in eternity, nor time, I find thee.  
 These, as two monarchs, on their borders meet,  
 (Monarchs of 'all elaps'd, or unarriv'd !)  
 As in debate, how best their pow'rs ally'd 295

May swell the grandeur, or discharge the wrath,  
Of HIM, whom both their monarchies obey.

Time, this vast fabric for him built (and doom'd  
With him to fall) now bursting o'er his head ;  
His lamp, the sun, extinguish'd ; from beneath 300  
The frown of hideous darkness, calls his sons  
From their long slumber ; from earth's heaving womb,  
To second birth ; contemporary throng !

Rous'd at one call, upstarting from one bed,  
Prest in one crowd, appall'd with one amaze, 305  
He turns them o'er, Eternity ! to thee.

Then (as a king depos'd disdains to live)  
He falls on his own scythe ; nor falls alone ;  
His greatest foe falls with him ; Time, and he  
Who murder'd all Time's offspring, Death, expire. 310

Time was ! Eternity now reigns alone !

Awful Eternity ! offended queen !  
And her resentment to Mankind, how just !  
With kind intent, soliciting access,  
How often has she knock'd at human hearts ! 315  
Rich to repay their hospitality,  
How often call'd ! and with the voice of GOD !  
Yet bore repulse, excluded as a cheat !

A dream ! while foulest foes found welcome there !  
A dream, a cheat, now, all things, but her smile. 320

For, lo ! her twice ten thousand gates thrown wide,  
As thrice from Indus to the frozen pole,  
With banners, streaming as the comet's blaze,  
And clarions, louder than the deep in storms,  
Sonorous as immortal breath can blow, 325  
Pour forth their myriads, potentates, and pow'rs,  
Of light, of darkness ; in a middle field,

Wide as creation ! populous as wide !  
 A neutral region ! there to mark th' event  
 Of that great drama, whose preceding scenes 330  
 Detain'd them close spectators, through a length  
 Of ages, rip'ning to this grand result ;  
 Ages, as yet unnumber'd, but by GOD ;  
 Who now, pronouncing sentence, vindicates  
 The rights of Virtue, and his own renown. 335  
     Eternity, the various sentence past,  
 Assigns the sever'd thron'g distinct abodes,  
 Sulphureous or ambrosial : What ensues ?  
 The deed predominant ! the deed of deeds !  
 Which makes a hell of hell, a heav'n of heav'n. 340  
 The goddess, with determin'd aspect, turns  
 Her adamant key's enormous size  
 Through destiny's inextricable wards,  
 Deep-driving ev'ry bolt, on both their fates.  
 Then, from the crystal battlements of heav'n, 345  
 Down, down, she hurls it through the dark profound,  
 Ten thousand thousand fathom ; there to rust,  
 And ne'er unlock her resolution more.  
 The deep resounds, and hell, through all her glooms,  
 Returns, in groans, the melancholy roar. 350  
     O how unlike the chorus of the skies !  
 O how unlike those shouts of joy, that shake  
 The whole ethereal ! How the concave rings !  
 Nor strange ! when deities their voice exalt ;  
 And louder far, than when creation rose, 355  
 To see creation's godlike aim, and end,  
 So well accomplish'd ! so divinely clos'd !  
 To see the mighty Dramatist's last act  
 (As meet) in glory rising o'er the rest.

No fancy'd god, a GOD indeed, descends, 360  
 To solve all knots ; to strike the moral home ;  
 To throw full day on darkest scenes of time ;  
 To clear, commend, exalt, and crown the whole.  
 Hence, in one peal of loud, eternal praise,  
 The charm'd spectators thunder their applause ; 365  
 And the vast void beyond, applause resounds.

What then am I?—

Amidst applauding worlds,  
 And worlds celestial, is there found on earth,  
 A peevish, dissonant, rebellious string,  
 Which jars in the grand chorus, and complains? 370  
 Censure on thee, LORENZO! I suspend,  
 And turn it on myself ; how greatly due !  
 All, all is right, by GOD ordain'd or done ;  
 And who, but GOD, resum'd the friends he gave ?  
 And have I been complaining, then, so long? 375  
 Complaining of his favours ; pain and death ?  
 Who, without Pain's advice, would e'er be good ?  
 Who, without Death, but would be good in vain ?  
 Pain is to save from pain ; all punishment,  
 To make for peace ; and Death, to save from death ; 380  
 And second death, to guard immortal life ;  
 To rouse the careless, the presumptuous awe,  
 And turn the tide of souls another way ;  
 By the same tenderness divine ordain'd,  
 That planted Eden, and high-bloom'd for Man, 385  
 A fairer Eden, endless in the skies.

Heav'n gives us friends to bless the present scene ;  
 Resumes them, to prepare us for the next.  
 All evils natural are moral goods ;  
 All discipline, indulgence, on the whole. 390

None are unhappy ; all have cause to smile,  
 But such as to themselves that cause deny.  
 Our faults are at the bottom of our pains ;  
 Error in act, or judgment, is the source  
 Of endless sighs : We sin, or we mistake, 395  
 And Nature tax, when false Opinion stings.  
 Let impious grief be banish'd, joy indulg'd,  
 But chiefly then, when grief puts in her claim.  
 Joy from the joyous, frequently betrays,  
 Oft lives in vanity, and dies in woe. 400  
 Joy, amidst ills, corroborates, exalts ;  
 'T is joy, and conquest ; joy, and virtue too.  
 A noble fortitude in ills delights  
 Heav'n, earth, ourselves ; 't is duty, glory, peace.  
 Affliction is the good man's shining scene ; 405  
 Prosperity conceals his brightest ray ;  
 As night to stars, woe lustre gives to Man.  
 Heroes in battle, pilots in the storm,  
 And virtue in calamities, admire.  
 The crown of manhood is a winter-joy ; 410  
 An evergreen, that stands the northern blast,  
 And blossoms in the rigour of our fate.  
 'T is a prime part of happiness, to know  
 How much unhappiness must prove our lot ;  
 A part which few possess ! I'll pay life's tax, 415  
 Without one rebel murmur, from this hour,  
 Nor think it misery to be a Man ;  
 Who thinks it is, shall never be a god.  
 Some ills we wish for, when we wish to live.  
 What spoke proud Passion?—"Wish my being lost!"  
 Presumptuous! blasphemous! absurd! and false! 421  
 The triumph of my soul is—That I am ;



And therefore that I may be—What? LORENZO!  
 Look inward, and look deep; and deeper still;  
 Unfathomably deep our treasure runs 425  
 In golden veins, through all eternity!  
 Ages, and ages, and succeeding still  
 New ages, where this phantom of an hour,  
 Which courts, each night, dull slumber, for repair,  
 Shall wake, and wonder, and exult, and praise, 430  
 And fly through infinite, and all unlock;  
 And (if deserv'd) by Heav'n's redundant love,  
 Made half-adorable itself, adore;  
 And find, in adoration, endless joy!  
 Where thou, not master of a moment here, 435  
 Frail as the flow'r, and fleeting as the gale,  
 May'st boast a whole eternity, enrich'd  
 With all a kind Omnipotence can pour.  
 Since Adam fell, no mortal, uninspir'd,  
 Has ever yet conceiv'd, or ever shall, 440  
 How kind is God, how great (if good) is Man.  
 No Man too largely from Heav'n's love can hope,  
 If what is hop'd he labours to secure.

Ills?—There are none: All-Gracious! none from thee;  
 From Man full many! Num'rous is the race 445  
 Of blackest ill, and those immortal too,  
 Begot by Madness on fair Liberty;  
 Heav'n's daughter, hell-debauch'd! her hand alone  
 Unlocks destruction to the sons of men,  
 Fast barr'd by thine; high-wall'd with adamant, 450  
 Guarded with terrors reaching to this world,  
 And cover'd with the thunders of thy law;  
 Whose threats are mercies, whose injunctions, guides,  
 Assisting, not restraining, Reason's choice;

Whose sanctions, unavoidable results 455  
 From Nature's course, indulgently reveal'd ;  
 If unreveal'd, more dang'rous, nor less sure.  
 Thus, an indulgent father warns his sons,  
 " Do this ; fly that"—nor always tells the cause ;  
 Pleas'd to reward, as duty to his will, 460  
 A conduct needful to their own repose.

Great GOD of wonders ! (if, thy love survey'd,  
 Aught else the name of wonderful retains,)  
 What rocks are these, on which to build our trust !  
 Thy ways admit no blemish ; none I find ; 465  
 Or this alone—" That none is to be found."  
 Not one, to soften Censure's hardy crime ;  
 Not one, to palliate peevish Grief's COMPLAINT,  
 Who, like a demon, murm'ring, from the dust,  
 Dares into judgment call her Judge.—SUPREME ! 470  
 For all I bless thee ; most, for the severe ;  
 Her death—my own at hand—the fiery gulph,  
 That flaming bound of wrath omnipotent !  
 It thunders ;—but it thunders to preserve ;  
 It strengthens what it strikes ; its wholesome dread 475  
 Averts the dreaded pain ; its hideous groans  
 Join Heav'n's sweet hallelujahs in thy praise,  
 Great Source of good alone ! How kind in all !  
 In vengeance kind ! Pain, Death, Gehenna, save.

Thus, in thy world material, mighty Mind ! 480  
 Not that alone which solaces, and shines,  
 The rough and gloomy, challenges our praise.  
 The winter is as needful as the spring ;  
 The thunder as the sun ; a stagnate mass  
 Of vapours breeds a pestilential air : 485  
 Nor more propitious the Favonian breeze

To Nature's health, than purifying storms.  
 The dread volcano ministers to good ;  
 Its smother'd flames might undermine the world.  
 Loud Ætnas fulminate in love to Man ; 490  
 Comets good omens are, when duly scann'd ;  
 And, in their use, eclipses learn to shine.  
 Man is responsible for ills receiv'd ;  
 Those we call wretched are a chosen band,  
 Compell'd to refuge in the right, for peace. 495  
 Amid my list of blessings infinite,  
 Stand this the foremost, " That my heart has bled."  
 'T is Heav'n's last effort of good-will to Man ;  
 When Pain can't bless, Heav'n quits us in despair.  
 Who fails to grieve, when just occasion calls, 500  
 Or grieves too much, deserves not to be blest ;  
 Inhuman, or effeminate, his heart :  
 Reason absolves the grief, which Reason ends.  
 May Heav'n ne'er trust my friend with happiness,  
 Till it has taught him how to bear it well, 505  
 By previous pain ; and made it safe to smile !  
 Such smiles are mine, and such may they remain ;  
 Nor hazard their extinction, from excess.  
 My change of heart a change of style demands ;  
 The CONSOLATION cancels the COMPLAINT, 510  
 And makes a convert of my guilty song.

As when o'er-labour'd, and inclin'd to breathe,  
 A panting traveller, some rising ground,  
 Some small ascent, has gain'd, he turns him round,  
 And measures with his eye the various vale, 515  
 The fields, woods, meads, and rivers, he has past ;  
 And, satiate of his journey, thinks of home,  
 Endear'd by distance, nor affects more toil :

Thus I, though small, indeed, is that ascent  
 The muse has gain'd, review the paths she trod; 520  
 Various, extensive, beaten but by few:  
 And, conscious of her prudence in repose,  
 Pause; and with pleasure meditate an end,  
 Though still remote; so fruitful is my theme.  
 Through many a field of moral, and divine, 525  
 The muse has stray'd; and much of sorrow seen  
 In human ways; and much of false and vain;  
 Which none, who travel this bad road, can miss.  
 O'er friends deceas'd full heartily she wept;  
 Of love divine the wonders she display'd; 530  
 Prov'd Man immortal; shew'd the source of joy;  
 The grand tribunal rais'd; assign'd the bounds  
 Of human grief: In few, to close the whole,  
 The moral muse has shadow'd out a sketch,  
 Though not in form, nor with a Raphael-stroke, 535  
 Of most our weakness needs believe, or do,  
 In this our land of travel, and of hope,  
 For peace on earth, or prospect of the skies.

What then remains?—Much! much! a mighty debt  
 To be discharg'd: These thoughts, O Night! are thine;  
 From thee they came, like lovers' secret sighs, 541  
 While others slept. So, Cynthia (poets feign),  
 In shadows veil'd, soft sliding from her sphere,  
 Her shepherd cheer'd; of her enamour'd less,  
 Than I of thee.—And art thou still unsung, 545  
 Beneath whose brow, and by whose aid, I sing?  
 Immortal Silence!—Where shall I begin?  
 Where end? or how steal music from the spheres,  
 To sooth their goddess?

O majestic Night!

Nature's great ancestor! Day's elder-born! 550

And fated to survive the transient sun!

By mortals, and immortals, seen with awe!

A starry crown thy raven brow adorns,

An azure zone, thy waist; clouds, in Heav'n's loom

Wrought through varieties of shape and shade, 555

In ample folds of drapery divine,

Thy flowing mantle form; and, Heav'n throughout,

Voluminously pour thy pompous train.

Thy gloomy grandeurs (Nature's most august,

Inspiring aspect!) claim a grateful verse; 560

And, like a sable curtain starr'd with gold,

Drawn o'er my labours past, shall close the scene.

And what, O Man! so worthy to be sung?

What more prepares us for the songs of Heav'n?

Creation of archangels is the theme! 565

What, to be sung, so needful? what so well

Celestial joys prepares us to sustain?

The soul of Man, His face design'd to see,

Who gave these wonders to be seen by Man,

Has here a previous scene of objects great, 570

On which to dwell; to stretch to that expanse

Of thought, to rise to that exalted height

Of admiration, to contract that awe,

And give her whole capacities that strength,

Which best may qualify for final joy. 575

The more our spirits are enlarg'd on earth,

The deeper draught shall they receive of Heav'n.

Heav'n's KING! whose face unveil'd consummates

bliss;

Redundant bliss! which fills that mighty void,

The whole creation leaves in human hearts! 580

THOU, who didst touch the lip of Jesse's son,  
 Rapt in sweet contemplation of these fires,  
 And set his harp in concert with the spheres!  
 While of thy works material the supreme  
 I dare attempt, assist my daring song. 585  
 Loose me from earth's inclosure, from the sun's  
 Contracted circle set my heart at large;  
 Eliminate my spirit, give it range  
 Through provinces of thought yet unexplor'd;  
 Teach me, by this stupendous scaffolding, 590  
 Creation's golden steps, to climb to THEE.  
 Teach me with Art great Nature to control,  
 And spread a lustre o'er the shades of Night.  
 Feel I thy kind assent? And shall the sun  
 Be seen at midnight, rising in my song? 595  
 LORENZO! come, and warm thee: Thou whose heart,  
 Whose little heart, is moor'd within a nook  
 Of this obscure terrestrial, anchor weigh.  
 Another ocean calls, a nobler port;  
 I am thy pilot, I thy prosp'rous gale. 600  
 Gainful thy voyage through yon azure main;  
 Main, without tempest, pirate, rock, or shore;  
 And whence thou may'st import eternal wealth;  
 And leave to beggar'd minds the pearl and gold.  
 Thy travels dost thou boast o'er foreign realms; 605  
 Thou stranger to the world! thy tour begin;  
 Thy tour through Nature's universal orb.  
 Nature delineates her whole chart at large,  
 On soaring souls, that sail among the spheres;  
 And Man how purblind, if unknown the whole! 610  
 Who circles spacious Earth, then travels here,  
 Shall own, he never was from home before!

Come, my Prometheus, from thy pointed rock  
 Of false ambition, if unchain'd, we'll mount ;  
 We'll innocently steal celestial fire, 615  
 And kindle our devotion at the stars ;  
 A theft, that shall not chain, but set thee free.

Above our atmosphere's intestine wars,  
 Rain's fountain-head, the magazine of hail ;  
 Above the northern nests of feather'd snows, 620  
 The brew of thunders, and the flaming forge  
 That forms the crooked lightning ; 'bove the caves  
 Where infant tempests wait their growing wings,  
 And tune their tender voices to that roar,  
 Which soon, perhaps, shall shake a guilty world ; 625  
 Above misconstru'd omens of the sky,  
 Far-travell'd comets' calculated blaze,  
 Elance thy thought, and think of more than Man.

Thy soul, till now, contracted, wither'd, shrunk,  
 Blighted by blasts of Earth's unwholesome air, 630  
 Will blossom here ; spread all her faculties  
 To these bright ardours ; ev'ry pow'r unfold,  
 And rise into sublimities of thought.

Stars teach, as well as shine. At Nature's birth,  
 Thus, their commission ran—"Be kind to Man." 635  
 Where art thou, poor benighted traveller !  
 The stars will light thee ; though the moon should fail.  
 Where art thou, more benighted ! more astray !  
 In ways immoral ? The stars call thee back ;  
 And, if obey'd their counsel, set thee right. 640

This prospect vast, what is it ?—Weigh'd aright,  
 'T is Nature's system of divinity,  
 And ev'ry student of the night inspires.  
 'T is elder scripture, writ by GOD's own hand ;

Scripture authentic, uncorrupt by Man. 645

LORENZO! with my radius (the rich gift  
Of thought nocturnal!) I'll point out to thee  
Its various lessons; some that may surprise  
An un-adept in mysteries of Night;  
Little, perhaps, expected in her school, 650  
Nor thought to grow on planet, or on star.  
Bulls, lions, scorpions, monsters here we feign;  
Ourselves more monstrous, not to see what here  
Exists indeed;—a lecture to mankind.

What read we here?—Th' existence of a God? 655

—Yes; and of other beings, Man above;  
Natives of æther! sons of higher climes!  
And, what may move LORENZO'S wonder more,  
Eternity is written in the skies.

And whose eternity?—LORENZO! thine; 660  
Mankind's eternity. Nor Faith alone,  
Virtue grows here; here springs the sov'reign cure  
Of almost ev'ry vice; but chiefly thine;  
Wrath, pride, ambition, and impure desire.

LORENZO! thou canst wake at midnight too, 665

Though not on morals bent: Ambition, Pleasure!  
Those tyrants I for thee so lately fought,  
Afford their harass'd slaves but slender rest.

Thou, to whom midnight is immoral noon,  
And the sun's noon-tide blaze, prime dawn of day;  
Not by thy climate, but capricious crime, 671

Commencing one of our antipodes!

In thy nocturnal rove, one moment halt,  
'T wixt stage and stage, of riot, and cabal;

And lift thine eye (if bold an eye to lift, 675  
If bold to meet the face of injur'd Heav'n)



To yonder stars : For other ends they shine,  
 Than to light revellers from shame to shame,  
 And, thus, be made accomplices in guilt.

Why from yon arch, that infinite of space, 680  
 With infinite of lucid orbs replete,

Which set the living firmament on fire,  
 At the first glance, in such an overwhelm  
 Of wonderful, on Man's astonish'd sight,  
 Rushes Omnipotence ?—To curb our pride ; 685

Our reason rouse, and lead it to that Pow'r,  
 Whose love lets down these silver chains of light ;  
 To draw up Man's ambition to Himself,  
 And bind our chaste affections to his throne.

Thus the three virtues, least alive on earth, 690  
 And welcom'd on Heav'n's coast with most applause,  
 An humble, pure, and heav'nly-minded heart,  
 Are here inspir'd :—And canst thou gaze too long ?

Nor stands thy wrath depriv'd of its reproof,  
 Or un-upbraided by this radiant choir. 695

The planets of each system represent  
 Kind neighbours ; mutual amity prevails ;  
 Sweet interchange of rays, receiv'd, return'd ;  
 Enlight'ning, and enlight'ned ! all, at once,  
 Attracting, and attracted ! Patriot-like, 700

None sins against the welfare of the whole ;  
 But their reciprocal, unselfish aid,  
 Affords an emblem of millennial love.

Nothing in nature, much less conscious being,  
 Was e'er created solely for itself : 705

Thus Man his sov'reign duty learns in this  
 Material picture of benevolence.

And know, of all our supercilious race,

Thou most inflammable; thou wasp of men!  
 Man's angry heart, inspected, would be found 710  
 As rightly set, as are the starry spheres;  
 'T is Nature's structure, broke by stubborn will,  
 Breeds all that un-celestial discord there.  
 Wilt thou not feel the bias Nature gave?  
 Canst thou descend from converse with the skies, 715  
 And seize thy brother's throat?—For what?—a clod?  
 An inch of earth? The planets cry, "Forbear."  
 They chase our double darkness; Nature's gloom,  
 And (kinder still!) our intellectual night.

And see, Day's amiable sister sends 720  
 Her invitation, in the softest rays  
 Of mitigated lustre; courts thy sight,  
 Which suffers from her tyrant-brother's blaze.  
 Night grants thee the full freedom of the skies,  
 Nor rudely reprimands thy lifted eye; 725  
 With gain, and joy, she bribes thee to be wise.  
 Night opes the noblest scenes, and sheds an awe,  
 Which gives those venerable scenes full weight,  
 And deep reception, in th' intender'd heart;  
 While light peeps through the darkness like a spy: 730  
 And darkness shews its grandeur by the light.  
 Nor is the profit greater than the joy,  
 If human hearts at glorious objects glow,  
 And admiration can inspire delight.

What speak I more, than I, this moment, feel! 735  
 With pleasing stupor first the soul it struck:  
 (Stupor ordain'd to make her truly wise!)  
 Then into transport starting from her trance,  
 With love and admiration how she glows!  
 This gorgeous apparatus! this display! 740

This ostentation of creative pow'r!  
 This theatre!—what eye can take it in?  
 By what divine enchantment was it rais'd,  
 For minds of the first magnitude to launch  
 In endless speculation, and adore? 745  
 One sun by day, by night ten thousand shine;  
 And light us deep into the DEITY;  
 How boundless in magnificence and might!  
 O what a confluence of ethereal fires,  
 From urns unnumber'd, down the steep of Heav'n,  
 Streams to a point, and centres in my sight! 751  
 Nor tarries there; I feel it at my heart.  
 My heart, at once, it humbles and exalts;  
 Lays it in dust, and calls it to the skies.  
 Who sees it unexalted? or unaw'd? 755  
 Who sees it, and can stop at what is seen?  
 Material offspring of Omnipotence!  
 Inanimate, all-animating birth!  
 Work worthy Him who made it! worthy praise!  
 All praise! praise more than human! nor deny'd 760  
 Thy praise divine! But though Man, drown'd in sleep,  
 With-holds his homage, not alone I wake;  
 Bright legions swarm unseen, and sing, unheard  
 By mortal ear, the glorious Architect,  
 In this his universal temple hung 765  
 With lustres, with innumerable lights,  
 That shed religion on the soul; at once,  
 The temple, and the preacher! O how loud  
 It calls devotion! genuine growth of Night!  
 Devotion! daughter of Astronomy! 770  
 An undevout astronomer is mad.  
 True; all things speak a GOD; but in the small,

Men trace out Him ; in great, he seizes Man ;  
 Seizes, and elevates, and raps, and fills  
 With new inquiries, 'mid associates new. 775  
 Tell me, ye stars ! ye planets ! tell me, all  
 Ye starr'd, and planeted, inhabitants ! what is it ?  
 What are these sons of wonder ! say, proud arch !  
 (Within whose azure palaces they dwell)  
 Built with divine ambition ! in disdain 780  
 Of limit built ! built in the taste of Heav'n !  
 Vast concave ! ample dome ! wast thou design'd  
 A meet apartment for the DEITY ?—  
 Not so ; that thought alone thy state impairs,  
 Thy lofty sinks, and shallows thy profound, 785  
 And streightens thy diffusive ; dwarfs the whole,  
 And makes an universe an orrery.

But when I drop mine eye, and look on Man,  
 Thy right regain'd, thy grandeur is restor'd,  
 O Nature ! wide flies off th' expanding round. 790  
 As when whole magazines, at once, are fir'd,  
 The smitten air is hollow'd by the blow ;  
 The vast displosion dissipates the clouds ;  
 Shock'd æther's billows dash the distant skies ;  
 Thus (but far more) th' expanding round flies off, 795  
 And leaves a mighty void, a spacious womb,  
 Might teem with new creation ; re-inflam'd  
 Thy luminaries triumph, and assume  
 Divinity themselves. Nor was it strange,  
 Matter high-wrought to such surprising pomp, 800  
 Such godlike glory, stole the style of gods,  
 From ages dark, obtuse, and steep'd in sense ;  
 For, sure, to sense, they truly are divine,  
 And half-absolv'd idolatry from guilt ;

Nay, turn'd it into virtue. Such it was 805  
 In those, who put forth all they had of Man  
 Unlost, to lift their thought, nor mounted higher ;  
 But, weak of wing, on planets perch'd ; and thought  
 What was their highest, must be their ador'd.

But they how weak, who could no higher mount !  
 And are there, then, LORENZO ! those to whom 811  
 Unseen, and unexistent, are the same ?

And if incomprehensible is join'd,  
 Who dare pronounce it madness, to believe ?  
 Why has the mighty Builder thrown aside 815  
 All measure in his work ; stretch'd out his line  
 So far, and spread amazement o'er the whole ?

Then (as he took delight in wide extremes),  
 Deep in the bosom of his universe,  
 Dropt down that reas'ning mite, that insect, Man, 820  
 To crawl, and gaze, and wonder at the scene ?—  
 That Man might ne'er presume to plead amazement  
 For disbelief of wonders in himself.

Shall GOD be less miraculous, than what  
 His hand has form'd ? Shall mysteries descend 825  
 From un-mysterious ? Things more elevate,  
 Be more familiar ? Uncreated lie

More obvious than created, to the grasp  
 Of human thought ? The more of wonderful  
 Is heard in Him, the more we should assent. 830  
 Could we conceive him, GOD he could not be ;  
 Or he not GOD, or we could not be men.

A GOD alone can comprehend a GOD ;  
 Man's distance how immense ! on such a theme,  
 Know this, LORENZO ! (seem it ne'er so strange,) 835  
 Nothing can satisfy, but what confounds ;

Nothing, but what astonishes, is true.  
 The scene thou seest, attests the truth I sing,  
 And every star sheds light upon thy creed.  
 These stars, this furniture, this cost of Heav'n, 840  
 If but reported, thou hadst ne'er believ'd ;  
 But thine eye tells thee, the romance is true.  
 The grand of nature is th' Almighty's oath,  
 In Reason's court, to silence Unbelief.

How my mind, opening at this scene, imbibes 845  
 The moral emanations of the skies,  
 While nought, perhaps, LORENZO less admires !  
 Has the great Sov'reign sent ten thousand worlds  
 To tell us, He resides above them all,  
 In glory's unapproachable recess ? 850  
 And dare Earth's bold inhabitants deny  
 The sumptuous, the magnificent embassy  
 A moment's audience ? Turn we, nor will hear  
 From whom they come, or what they would impart  
 For Man's emolument ; sole cause that stoops 855  
 Their grandeur to Man's eye ? LORENZO ! rouse ;  
 Let thought, awaken'd, take the lightning's wing,  
 And glance from east to west, from pole to pole.  
 Who sees, but is confounded, or convinc'd ?  
 Renounces Reason, or a God adores ? 860  
 Mankind was sent into the world to see :  
 Sight gives the science needful to their peace ;  
 That obvious science asks small learning's aid.  
 Wouldst thou on metaphysic pinions soar ?  
 Or wound thy patience amid logic thorns ? 865  
 Or travel history's enormous round ?  
 Nature no such hard task enjoins : She gave  
 A make to Man directive of his thought ;

A make set upright, pointing to the stars,  
 As who should say, "Read thy chief lesson there." 870  
 Too late to read this manuscript of Heav'n,  
 When, like a parchment-scroll, shrunk up by flames,  
 It folds LORENZO'S lesson from his sight.

Lesson how various! Not the God alone,  
 I see his ministers; I see, diffus'd : 875  
 In radiant orders, essences sublime,  
 Of various offices, of various plume,  
 In heav'nly liveries distinctly clad,  
 Azure, green, purple, pearl, or downy gold,  
 Or all commix'd; they stand, with wings outspread,  
 List'ning to catch the Master's least command, 881  
 And fly through Nature, ere the moment ends;  
 Numbers innumerable!—well conceiv'd  
 By Pagan, and by Christian! O'er each sphere  
 Presides an angel, to direct its course, 885  
 And feed, or fan, its flames; or to discharge  
 Other high trusts unknown. For who can see  
 Such pomp of matter, and imagine, mind,  
 For which alone inanimate was made,  
 More sparingly dispens'd? That nobler son, 890  
 Far liker the great SIRE!—'T is thus the skies  
 Inform us of superiors numberless,  
 As much, in excellence, above mankind,  
 As above earth, in magnitude, the spheres.  
 These, as a cloud of witnesses, hang o'er us; 895  
 In a throng'd theatre are all our deeds;  
 Perhaps, a thousand demigods descend  
 On ev'ry beam we see, to walk with men.  
 Awful reflection! strong restraint from ill!  
 Yet, here, our virtue finds still stronger aid 900

From these ethereal glories sense surveys.  
 Something, like magic, strikes from this blue vault;  
 With just attention is it view'd? We feel  
 A sudden succour, unimplor'd, unthought;  
 Nature herself does half the work of Man. 905  
 Seas, rivers, mountains, forests, deserts, rocks,  
 The promontory's height, the depth profound  
 Of subterranean, excavated grots,  
 Black-brow'd, and vaulted high, and yawning wide  
 From Nature's structure, or the scoop of Time;  
 If ample of dimension, vast of size, 911  
 Ev'n these an aggrandizing impulse give;  
 Of solemn thought enthusiastic heights  
 Ev'n these infuse.—But what of vast in these?  
 Nothing;—or we must own the skies forgot. 915  
 Much less in Art.—Vain Art! thou pigmy pow'r!  
 How dost thou swell, and strut, with human pride,  
 To shew thy littleness! What childish toys,  
 Thy watry columns squirted to the clouds!  
 Thy bason'd rivers, and imprison'd seas! 920  
 Thy mountains moulded into forms of men!  
 Thy hundred-gated capitals! or those  
 Where three days travel left us much to ride;  
 Gazing on miracles by mortals wrought,  
 Arches triumphal, theatres immense, 925  
 Or nodding gardens pendent in mid-air!  
 Or temples proud to meet their gods half-way!  
 Yet these affect us in no common kind.  
 What then the force of such superior scenes?  
 Enter a temple, it will strike an awe: 930  
 What awe from this the DEITY has built?  
 A good man seen, though silent, counsel gives:



The touch'd spectator wishes to be wise :  
 In a bright mirror his own hands have made,  
 Here we see something like the face of GOD. 935  
 Seems it not then enough, to say, LORENZO,  
 To Man abandon'd, " Hast thou seen the skies ?"

And yet, so thwarted Nature's kind design  
 By daring Man, he makes her sacred awe  
 (That guard from ill) his shelter, his temptation 940  
 To more than common guilt, and quite inverts  
 Celestial Art's intent. The trembling stars  
 See crimes gigantic, stalking through the gloom  
 With front erect, that hide their head by day,  
 And making night still darker by their deeds. 945  
 Slumb'ring in covert, till the shades descend,  
 Rapine and Murder, link'd, now prowl for prey.  
 The miser earths his treasure ; and the thief,  
 Watching the mole, half-beggars him ere morn.  
 Now plots, and foul conspiracies, awake ; 950  
 And, muffling up their horrors from the moon,  
 Havoc and devastation they prepare,  
 And kingdoms tott'ring in the field of blood.  
 Now sons of riot in mid-revel rage.  
 What shall I do ? suppress it ? or proclaim ?— 955  
 Why sleeps the thunder ? Now, LORENZO ! now,  
 His best friend's couch the rank adulterer  
 Ascends secure ; and laughs at gods and men,  
 Prepost'rous madmen, void of fear or shame,  
 Lay their crimes bare to these chaste eyes of heav'n ;  
 Yet shrink and shudder at a mortal's sight. 961  
 Were moon, and stars, for villains only made ?  
 To guide, yet screen them, with tenebrious light ?  
 No ; they were made to fashion the sublime

Of human hearts, and wiser make the wise. 965  
 Those ends were answer'd once; when mortals liv'd  
 Of stronger wing, of aquiline ascent  
 In theory sublime. O how unlike  
 Those vermin of the night, this moment sung,  
 Who crawl on earth, and on her venom feed! 970  
 Those ancient sages, human stars! They met  
 Their brothers of the skies, at midnight hour;  
 Their counsel ask'd; and, what they ask'd, obey'd.  
 The Stagirite, and Plato, he who drank  
 The poison'd bowl, and he of Tusculum, 975  
 With him of Corduba, (immortal names!)  
 In these unbounded, and Elysian, walks,  
 An area fit for gods, and godlike men,  
 They took their nightly round, through radiant paths  
 By seraphs trod; instructed, chiefly, thus, 980  
 To tread in their bright footsteps here below;  
 To walk in worth still brighter than the skies.  
 There, they contracted their contempt of Earth;  
 Of hopes eternal kindled, there, the fire;  
 There, as in near approach, they glow'd, and grew  
 (Great visitants!) more intimate with God, 986  
 More worth to men, more joyous to themselves.  
 Through various virtues, they, with ardour, ran  
 The zodiac of their learn'd, illustrious lives.  
 In Christian hearts, O for a Pagan zeal! 990  
 A needful, but opprobrious pray'r! As much  
 Our ardour less, as greater is our light.  
 How monstrous this in morals! Scarce more strange  
 Would this phenomenon in nature strike,  
 A sun that froze us, or a star that warm'd. 995  
 What taught these heroes of the moral world?

To these thou giv'st thy praise, give credit too ;  
 These doctors ne'er were pension'd to deceive thee ;  
 And Pagan tutors are thy taste.—They taught,  
 That, narrow views betray to misery : 1000  
 That, wise it is to comprehend the whole :  
 That, Virtue rose from Nature, ponder'd well,  
 The single base of Virtue built to Heav'n :  
 That, GOD, and Nature, our attention claim :  
 That, Nature is the glass reflecting GOD, 1005  
 As, by the sea, reflected is the sun,  
 Too glorious to be gaz'd on in his sphere :  
 That, mind immortal loves immortal aims :  
 That, boundless mind affects a boundless space :  
 That, vast surveys, and the sublime of things, 1010  
 The soul assimilate, and make her great :  
 That, therefore, Heav'n her glories, as a fund  
 Of inspiration, thus spreads out to Man.  
 Such are their doctrines ; such the night inspir'd.  
 And what more true ? What truth of greater weight ?  
 The soul of Man was made to walk the skies ; 1016  
 Delightful outlet of her prison here !  
 There, disincumber'd from her chains, the ties  
 Of toys terrestrial, she can rove at large ;  
 There, freely can respire, dilate, extend, 1020  
 In full proportion let loose all her pow'rs ;  
 And, undeluded, grasp at something great.  
 Nor, as a stranger, does she wander there ;  
 But, wonderful herself, through wonder strays ;  
 Contemplating their grandeur, finds her own ; 1025  
 Dives deep in their economy divine,  
 Sits high in judgment on their various laws,  
 And, like a master, judges not amiss.

Hence greatly pleas'd, and justly proud, the soul  
 Grows conscious of her birth celestial ; breathes 1030  
 More life, more vigour, in her native air ;  
 And feels herself at home among the stars ;  
 And, feeling, emulates her country's praise.

What call we, then, the firmament, LORENZO?—

As earth the body, since, the skies sustain 1035  
 The soul with food, that gives immortal life,  
 Call it, the noble pasture of the mind ;  
 Which there expatiates, strengthens, and exults,  
 And riots through the luxuries of thought.

Call it, the garden of the DEITY, 1040  
 Blossom'd with stars, redundant in the growth  
 Of fruit ambrosial ; moral fruit to man.  
 Call it, the breast-plate of the true High-Priest,  
 Ardent with gems oracular, that give,  
 In points of highest moment, right response ; 1045  
 And ill neglected, if we prize our peace.

Thus have we found a true astrology ;  
 Thus have we found a new and noble sense,  
 In which alone stars govern human fates.  
 O that the stars (as some have feign'd) let fall 1050  
 Bloodshed, and havoc, on embattled realms,  
 And rescu'd monarchs from so black a guilt !  
 Bourbon ! this wish how gen'rous in a foe !  
 Wouldst thou be great, wouldst thou become a god,  
 And stick thy deathless name among the stars, 1055  
 For mighty conquests on a needle's point ?  
 Instead of forging chains for foreigners,  
 Bastile thy tutor : Grandeur all thy aim ?  
 As yet thou know'st not what it is : How great,  
 How glorious, then, appears the mind of man, 1060

When in it all the stars, and planets, roll!  
 And what it seems, it is: Great objects make  
 Great minds, enlarging as their views enlarge;  
 Those still more godlike, as these more divine. 1064

And more divine than these, thou canst not see.  
 Dazzled, o'erpower'd, with the delicious draught  
 Of miscellaneous splendours, how I reel  
 From thought to thought, inebriate, without end!  
 An Eden this! a Paradise unlost!

I meet the DEITY in ev'ry view, 1070  
 And tremble at my nakedness before him!  
 O that I could but reach the tree of life!

For here it grows, unguarded from our taste:  
 No flaming sword denies our entrance here;  
 Would man but gather, he might live for ever. 1075

LORENZO! much of moral hast thou seen.  
 Of curious arts art thou more fond? Then mark  
 The mathematic glories of the skies,  
 In number, weight, and measure, all ordain'd.  
 LORENZO's boasted builders, Chance, and Fate, 1080  
 Are left to finish his aërial tow'rs;  
 Wisdom, and Choice, their well-known characters  
 Here deep impress; and claim it for their own.

Though splendid all, no splendour void of use;  
 Use rivals Beauty: Art contends with Pow'r; 1085  
 No wanton waste, amid effuse expense;  
 The great ECONOMIST adjusting all  
 To prudent pomp, magnificently wise.

How rich the prospect! and for ever new!  
 And newest to the man that views it most; 1090  
 For newer still in infinite succeeds.

Then, these aërial racers, O how swift!

How the shaft loiters from the strongest string!  
 Spirit alone can distance the career.  
 Orb above orb ascending without end! 1095  
 Circle in circle, without end, inclos'd!  
 Wheel within wheel; Ezekiel! like to thine!  
 Like thine, it seems a vision or a dream;  
 Though seen, we labour to believe it true!  
 What involution! what extent! what swarms 1100  
 Of worlds, that laugh at Earth! immensely great!  
 Immensely distant from each others' spheres!  
 What then, the wondrous space thro' which they roll?  
 At once it quite ingulphs all human thought;  
 'Tis Comprehension's absolute defeat. 1105  
 Nor think thou seest a wild disorder here;  
 Through this illustrious chaos to the sight,  
 Arrangement neat, and chastest order, reign.  
 The path prescrib'd, inviolably kept,  
 Upbraids the lawless sallies of mankind. 1110  
 Worlds, ever thwarting, never interfere;  
 What knots are ty'd! how soon are they dissolv'd,  
 And set the seeming married planets free!  
 They rove for ever, without error rove;  
 Confusion unconfus'd: Nor less admire 1115  
 This tumult untumultuous; all on wing!  
 In motion, all! yet what profound repose!  
 What fervid action, yet no noise! as aw'd  
 To silence, by the presence of their LORD;  
 Or hush'd, by his command, in love to Man, 1120  
 And bid let fall soft beams on human rest,  
 Restless themselves. On yon cærulean plain,  
 In exultation to their GOD, and thine,  
 They dance, they sing eternal jubilee,

Eternal celebration of His praise. 1125  
 But, since their song arrives not at our ear,  
 Their dance perplex'd exhibits to the sight  
 Fair hieroglyphic of His peerless pow'r.  
 Mark, how the labyrinthian turns they take,  
 The circles intricate, and mystic maze, 1130  
 Weave the grand cipher of Omnipotence;  
 To gods, how great! how legible to Man!  
 Leaves so much wonder greater wonder still?  
 Where are the pillars that support the skies?  
 What more than Atlantean shoulder props 1135  
 Th' incumbent load? What magic, what strange art,  
 In fluid air these pond'rous orbs sustains?  
 Who would not think them hung in golden chains?—  
 And so they are; in the high will of Heav'n,  
 Which fixes all; makes adamant of air, 1140  
 Or air of adamant; makes all of nought,  
 Or nought of all; if such the dread decree.  
 Imagine from their deep foundations torn  
 The most gigantic sons of earth, the broad  
 And tow'ring Alps, all tost into the sea; 1145  
 And, light as down, or volatile as air,  
 Their bulks enormous dancing on the waves,  
 In time, and measure, exquisite; while all  
 The winds, in emulation of the spheres,  
 Tune their sonorous instruments aloft; 1150  
 The concert swell, and animate the ball.  
 Would this appear amazing? What, then, worlds,  
 In a far thinner element sustain'd,  
 And acting the same part, with greater skill,  
 More rapid movement, and for noblest ends? 1155  
 More obvious ends to pass, are not these stars

The seats majestic, proud imperial thrones,  
 On which angelic delegates of Heav'n,  
 At certain periods, as the Sov'reign nods,  
 Discharge high trusts of vengeance, or of love; 1160  
 To clothe, in outward grandeur, grand design,  
 And acts most solemn still moer solemnize?

Ye citizens of air! what ardent thanks,  
 What full effusion of the grateful heart,  
 Is due from Man indulg'd in such a sight! 1165  
 A sight so noble! and a sight so kind!  
 It drops new truths at ev'ry new survey!  
 Feels not LORENZO something stir within,  
 That sweeps away all period? As these spheres  
 Measure duration, they no less inspire 1170  
 The godlike hope of ages without end.  
 The boundless space, through which these rovers take  
 Their restless roam, suggests the sister-thought  
 Of boundless time. Thus, by kind Nature's skill,  
 To Man unlabour'd, that important guest, 1175  
 Eternity, finds entrance at the sight:  
 And an eternity for Man ordain'd,  
 Or these his destin'd midnight counsellors,  
 The stars, had never whisper'd it to Man.  
 Nature informs, but ne'er insults, her sons. 1180  
 Could she then kindle the most ardent wish  
 To disappoint it?—That is blasphemy.

Thus, of thy creed a second article,  
 Momentous, as th' existence of a GOD,  
 Is found (as I conceive) where rarely sought; 1185  
 And thou may'st read thy soul immortal, here.

Here, then, LORENZO! on these glories dwell;  
 Nor want the guilt, illuminated roof,



That calls the wretched gay to dark delights.  
 Assemblées?—This is one divinely bright; 1190  
 Here, unendanger'd in health, wealth, or fame,  
 Range through the fairest, and the sultan scorn.  
 He, wise as thou, no crescent holds so fair,  
 As that, which on his turbant awes a world;  
 And thinks the moon is proud to copy him. 1195  
 Look on her, and gain more than worlds can give,  
 A mind superior to the charms of pow'r.  
 Thou muffled in delusions of this life!  
 Can yonder moon turn Ocean in his bed,  
 From side to side, in constant ebb and flow, 1200  
 And purify from stench his watry realms?  
 And fails her moral influence? Wants she pow'r  
 To turn LORENZO's stubborn tide of thought  
 From stagnating on Earth's infected shore,  
 And purge from nuisance his corrupted heart? 1205  
 Fails her attraction when it draws to Heav'n?  
 Nay, and to what thou valu'st more, Earth's joy?  
 Minds elevate, and panting for unseen,  
 And defecate from sense, alone obtain  
 Full relish of existence undeflower'd, 1210  
 The life of life, the zest of worldly bliss.  
 All else on earth amounts—to what? To this:  
 “Bad to be suffer'd; blessings to be left:”  
 Earth's richest inventory boasts no more.  
 Of higher scenes be, then, the call obey'd. 1215  
 O let me gaze!—Of gazing there's no end.  
 O let me think!—Thought too is wilder'd here;  
 In mid-way flight imagination tires;  
 Yet soon re-prunes her wings to soar anew,  
 Her point unable to forbear, or gain; 1220

So great the pleasure, so profound the plan !  
 A banquet this, where men, and angels, meet,  
 Eat the same manna, mingle earth, and heav'n.  
 How distant some of these nocturnal suns !  
 So distant (says the sage), 't were not absurd 1225  
 To doubt, if beams, set out at Nature's birth,  
 Are yet arriv'd at this so foreign world ;  
 Though nothing half so rapid as their flight.  
 An eye of awe and wonder let me roll,  
 And roll for ever : Who can satiate sight 1230  
 In such a scene ? in such an ocean wide  
 Of deep astonishment ? where depth, height, breadth,  
 Are lost in their extremes ; and where to count  
 The thick-sown glories in this field of fire,  
 Perhaps a seraph's computation fails. 1235  
 Now, go, Ambition ! boast thy boundless might  
 In conquest, o'er the tenth part of a grain.  
 And yet LORENZO calls for miracles,  
 To give his tott'ring faith a solid base.  
 Why call for less than is already thine ? 1240  
 Thou art no novice in theology ;  
 What is a miracle ?—'T is a reproach,  
 'T is an implicit satire, on mankind ;  
 And while it satisfies, it censures too.  
 To common-sense, great Nature's course proclaims  
 A DEITY : When mankind falls asleep, 1246  
 A miracle is sent, as an alarm,  
 To wake the world, and prove Him o'er again,  
 By recent argument, but not more strong.  
 Say, which imports more plenitude of pow'r 1250  
 Or Nature's laws to fix, or to repeal ?  
 To make a sun, or stop his mid-career ?

To countermand his orders, and send back  
 The flaming courier to the frightened East,  
 Warm'd, and astonish'd, at his ev'ning ray? 1255  
 Or bid the moon, as with her journey tir'd,  
 In Ajalon's soft, flow'ry vale repose?

Great things are these; still greater, to create.  
 From Adam's bow'r look down thro' the whole train  
 Of miracles;—resistless is their pow'r? 1260  
 They do not, can not, more amaze the mind,  
 Than this, call'd un-miraculous survey,  
 If duly weigh'd, if rationally seen,  
 If seen with human eyes. The brute, indeed,  
 Sees nought but spangles here; the fool, no more. 1265  
 Say'st thou, “ The course of Nature governs all?”

The course of Nature is the art of God.  
 The miracles thou call'st for, this attest;  
 For say, could Nature Nature's course control?

But miracles apart, who sees Him not, 1270  
 Nature's Controller, Author, Guide, and End?  
 Who turns his eye on Nature's midnight face,  
 But, must inquire—“ What hand behind the scene,  
 What arm almighty, put these wheeling globes  
 In motion, and wound up the vast machine? 1275

Who rounded in his palm these spacious orbs?  
 Who bowl'd them flaming through the dark profound,  
 Num'rous as glitt'ring gems of morning dew,  
 Or sparks from populous cities in a blaze,  
 And set the bosom of old Night on fire? 1280  
 Peopled her desert, and made horror smile?”

Or, if the military style delights thee  
 (For stars have fought their battles, leagu'd with Man),  
 “ Who marshals this bright host? enrols their names?

Appoints their posts, their marches, and returns,  
 Punctual, at stated periods? Who disbands 1286  
 These vet'ran troops, their final duty done,  
 If e'er disbanded?"—He, whose potent word,  
 Like the loud trumpet, levy'd first their pow'rs  
 In Night's inglorious empire, where they slept 1290  
 In beds of darkness; arm'd them with fierce flames,  
 Arrang'd, and disciplin'd, and cloth'd in gold;  
 And call'd them out of Chaos to the field,  
 Where now they war with Vice and Unbelief.  
 O let us join this army! Joining these, 1295  
 Will give us hearts intrepid, at that hour,  
 When brighter flames shall cut a darker night;  
 When these strong demonstrations of a God  
 Shall hide their heads, or tumble from their spheres,  
 And one eternal curtain cover all! 1300  
 Struck at that thought, as new-awak'd, I lift  
 A more enlighten'd eye, and read the stars,  
 To Man still more propitious; and their aid  
 (Though guiltless of idolatry) implore;  
 Nor longer rob them of their noblest name. 1305  
 O ye dividers of my time! ye bright  
 Accomptants of my days, and months, and years,  
 In your fair kalendar distinctly mark'd!  
 Since that authentic, radiant register,  
 Tho' Man inspects it not, stands good against him; 1310  
 Since you, and years, roll on, tho' Man stands still;  
 Teach me my days to number, and apply  
 My trembling heart to wisdom; now beyond  
 All shadow of excuse for fooling on.  
 Age smooths our path to prudence; sweeps aside 1315  
 The snares, keen appetite, and passion, spread

To catch stray souls; and woe to that grey head,  
 Whose folly would undo what age has done!  
 Aid, then, aid, all ye stars!—Much rather, Thou,  
 Great Artift! Thou, whose finger set aright 1320  
 This exquisite machine, with all its wheels,  
 Though intervolv'd, exact; and pointing out  
 Life's rapid and irrevocable flight,  
 With such an index fair, as none can miss,  
 Who lifts an eye, nor sleeps till it is clos'd: 1325  
 Open mine eye, dread DEITY! to read  
 The tacit doctrine of thy works; to see  
 Things are they are, unalter'd through the glass  
 Of worldly wishes. Time, Eternity!  
 ('Tis these, mis-measur'd, ruin all mankind,) 1330  
 Set them before me; let me lay them both  
 In equal scale, and learn their various weight.  
 Let Time appear a moment, as it is:  
 And let Eternity's full orb, at once,  
 Turn on my soul, and strike it into heav'n. 1335  
 When shall I see far more than charms me now?  
 Gaze on creation's model in thy breast  
 Unveil'd, nor wonder at the transcript more?  
 When, this vile, foreign, dust, which smothers all  
 That travel Earth's deep vale, shall I shake off? 1340  
 When shall my soul her incarnation quit,  
 And, re-adopted to thy blest embrace,  
 Obtain her apotheosis in Thee?  
 Dost think, LORENZO! this is wand'ring wide?  
 No, 'tis directly striking at the mark; 1345  
 To wake thy dead devotion was my point;  
 And how I bless Night's consecrating shades,  
 Which to a temple turn an universe;

Fill us with great ideas full of Heav'n,  
 And antidote the pestilential earth! 1350  
 In ev'ry storm, that either frowns, or falls,  
 What an asylum has the soul in pray'r!  
 And what a fane is this, in which to pray!  
 And what a GOD must dwell in such a fane!  
 O what a Genius must inform the skies! 1355  
 And is LORENZO's salamander-heart  
 Cold, and untouch'd, amid these sacred fires?  
 O ye nocturnal sparks! ye glowing embers,  
 On Heav'n's broad hearth! who burn, or burn no more,  
 Who blaze, or die, as great JEHOVAH's breath  
 Or blows you, or forbears; assist my song; 1361  
 Pour your whole influence; exorcise his heart,  
 So long possess; and bring him back to Man.  
 And is LORENZO a demurrer still?  
 Pride in thy parts provokes thee to contest 1365  
 Truths, which, contested, put thy parts to shame.  
 Nor shame they more LORENZO's head than heart;  
 A faithless heart, how despicably small!  
 Too strait, aught great, or gen'rous, to receive!  
 Fill'd with an atom! fill'd, and foul'd, with self! 1370  
 And self-mistaken! self, that lasts an hour!  
 Instincts and passions, of the nobler kind,  
 Lie suffocated there; or they alone,  
 Reason apart, would wake high hope; and open,  
 To ravish'd thought, that intellectual sphere, 1375  
 Where Order, Wisdom, Goodness, Providence,  
 Their endless miracles of love display,  
 And promise all the truly great desire.  
 The mind that would be happy, must be great;  
 Great in its wishes; great in its surveys. 1380

Extended views a narrow mind extend;  
 Push out its corrugate, expansive make,  
 Which, ere-long, more than planets shall embrace.  
 A man of compass makes a man of worth;  
 Divine contemplate, and become divine. 1385

As Man was made for glory, and for bliss,  
 All littleness is in approach to woe;  
 Open thy bosom, set thy wishes wide,  
 And let in manhood; let in happiness;  
 Admit the boundless theatre of thought 1390

From nothing, up to GOD; which makes a Man.  
 Take GOD from Nature, nothing great is left;  
 Man's mind is in a pit, and nothing sees;  
 Man's heart is in a jakes, and loves the mire.  
 Emerge from thy profound; erect thine eye; 1395

See thy distress! How close art thou besieg'd!  
 Besieg'd by Nature, the proud sceptic's foe!  
 Inclos'd by these innumerable worlds,  
 Sparkling conviction on the darkest mind,  
 As in a golden net of Providence, 1400

How art thou caught, sure captive of belief!  
 From this thy blest captivity, what art,  
 What blasphemy to reason, sets thee free!  
 This scene is Heav'n's indulgent violence:  
 Canst thou bear up against this tide of glory? 1405

What is earth bosom'd in these ambient orbs,  
 But, faith in GOD impos'd, and press'd on Man?  
 Dar'st thou still litigate thy desp'rate cause,  
 Spite of these num'rous, awful witnesses,  
 And doubt the deposition of the skies? 1410

O how laborious is thy way to ruin!  
 Laborious? 'Tis impracticable quite;

To sink beyond a doubt, in this debate,  
 With all his weight of wisdom, and of will,  
 And crime flagitious, I defy a fool. 1415  
 Some wish they did; but no man disbelieves.  
 GOD is a spirit; spirit cannot strike  
 These gross, material organs: GOD by Man  
 As much is seen, as Man a GOD can see,  
 In these astonishing exploits of pow'r. 1420  
 What order, beauty, motion, distance, size!  
 Concertion of design, how exquisite!  
 How complicate, in their divine police!  
 Apt means! great ends! consent to gen'ral good!—  
 Each attribute of these material gods, 1425  
 So long (and that with specious pleas) ador'd,  
 A sep'rate conquest gains o'er rebel thought;  
 And leads in triumph the whole mind of Man.  
 LORENZO! this may seem harangue to thee;  
 Such all is apt to seem, that thwarts our will. 1430  
 And dost thou, then, demand a simple proof  
 Of this great master-moral of the skies,  
 Unskill'd, or disinclin'd, to read it there?  
 Since 'tis the basis, and all drops without it,  
 Take it, in one compact, unbroken chain. 1435  
 Such proof insists on an attentive ear;  
 'T will not make one amid a mob of thoughts,  
 And, for thy notice, struggle with the world.  
 Retire;—the world shut out;—thy thoughts call home;—  
 Imagination's airy wing repress;— 1440  
 Lock up thy senses;—let no passion stir;—  
 Wake all to Reason; let her reign alone;—  
 Then, in thy soul's deep silence, and the depth  
 Of Nature's silence, midnight, thus inquire,



As I have done; and shall inquire no more. 1445  
 In Nature's channel, thus the questions run :  
 " What am I? and from whence?—I nothing know,  
 But that I am; and, since I am, conclude  
 Something eternal: Had there e'er been nought,  
 Nought still had been: Eternal there must be. — 1450  
 But what eternal?—Why not human race?  
 And Adam's ancestors without an end?—  
 That's hard to be conceiv'd, since ev'ry link  
 Of that long-chain'd succession is so frail;  
 Can ev'ry part depend, and not the whole? 1455  
 Yet grant it true; new difficulties rise;  
 I'm still quite out at sea; nor see the shore.  
 Whence earth, and these bright orbs?—Eternal too?  
 Grant matter was eternal; still these orbs  
 Would want some other Father:—Much design 1460  
 Is seen in all their motions, all their makes;  
 Design implies intelligence, and art:  
 That can't be from themselves—or Man; that art  
 Man scarce can comprehend, could Man bestow?  
 And nothing greater, yet allow'd, than Man.— 1465  
 Who, motion, foreign to the smallest grain,  
 Shot through vast masses of enormous weight?  
 Who bid brutè matter's restive lump assume  
 Such various forms, and gave it wings to fly?  
 Has matter innate motion? Then each atom, 1470  
 Asserting its indisputable right  
 To dance, would form an universe of dust:  
 Has matter none? Then whence these glorious forms,  
 And boundless flights, from shapeless, and repos'd?  
 Has matter more than motion? Has it thought, 1475  
 Judgment, and genius? Is it deeply learn'd

In mathematics? Has it fram'd such laws,  
 Which, but to guess, a Newton made immortal?—  
 If so, how each sage atom laughs at me,  
 Who think a clod inferior to a man! 1480  
 If art, to form; and counsel, to conduct;  
 And that with greater far than human skill;  
 Resides not in each block; a Godhead reigns.—  
 Grant, then, invisible, eternal, Mind;  
 That granted, all is solv'd.—But, granting that,  
 Draw I not o'er me a still darker cloud? 1486  
 Grant I not that which I can ne'er conceive?  
 A Being without origin, or end!  
 Hail, human liberty! There is no God—  
 Yet, why? On either scheme that knot subsists; 1490  
 Subsist it must, in GOD, or human race:  
 If in the last, how many knots beside,  
 Indissoluble all?—Why choose it there,  
 Where, chosen, still subsist ten thousand more?  
 Reject it, where, that chosen, all the rest 1495  
 Dispers'd, leave Reason's whole horizon clear?  
 This is not Reason's dictate; Reason says,  
 Close with the side where one grain turns the scale;  
 What vast preponderance is here! Can Reason  
 With louder voice exclaim—Believe a GOD? 1500  
 And Reason heard, is the sole mark of Man.  
 What things impossible must Man think true,  
 On any other system! And how strange  
 To disbelieve, through mere credulity!"  
 If in this chain LORENZO finds no flaw, 1505  
 Let it for ever bind him to belief.  
 And where's the link, in which a flaw he finds?  
 And, if a GOD there is, that GOD how great!

How great that Pow'r, whose providential care  
 Through these bright orbs' dark centres darts a ray!  
 Of Nature universal threads the whole! 1511

And hangs creation, like a precious gem,  
 Though little, on the footstool of his throne!

That little gem, how large! A weight let fall  
 From a fixt star, in ages can it reach 1515

This distant earth? Say then, LORENZO! where,  
 Where ends this mighty building? Where begin  
 The suburbs of creation? Where the wall

Whose battlements look o'er into the vale  
 Of non-existence, Nothing's strange abode? 1520

Say, at what point of space JEHOVAH dropp'd  
 His slacken'd line, and laid his balance by;  
 Weigh'd worlds, and measur'd infinite, no more?

Where, rears his terminating pillar high  
 Its extra-mundane head? and says to gods, 1525

In characters illustrious as the sun,  
 " I stand, the plan's proud period; I pronounce  
 The work accomplish'd; the creation clos'd:

Shout, all ye gods! nor shout, ye gods, alone;  
 Of all that lives, or, if devoid of life, 1530

That rests, or rolls, ye heights, and depths, resound!  
 Resound! resound! ye depths, and heights, resound!"

Hard are those questions?—Answer harder still.

Is this the sole exploit, the single birth,  
 The solitary son of Pow'r divine? 1535

Or has th' Almighty Father, with a breath,  
 Impregnated the womb of distant space?

Has he not bid, in various provinces,  
 Brother-creations the dark bowels burst  
 Of Night primæval; barren, now, no more? 1540

And He the central sun, transpiercing all  
 Those giant-generations, which disport,  
 And dance, as motes, in his meridian ray;  
 That ray withdrawn, benighted, or absorb'd,  
 In that abyss of horror, whence they sprung; 1545  
 While Chaos triumphs, repossess of all  
 Rival creation ravish'd from his throne?  
 Chaos! of Nature both the womb and grave!

Think'st thou, my scheme, LORENZO, spreadstoo wide?  
 Is this extravagant?—No; this is just; 1550  
 Just, in conjecture, though 'twere false in fact.  
 If 'tis an error, 'tis an error sprung  
 From noble root, high thought of the Most-High.  
 But wherefore error? Who can prove it such?—  
 He that can set Omnipotence a bound. 1555  
 Can Man conceive beyond what GOD can do?  
 Nothing, but quite impossible, is hard.  
 He summons into being, with like ease,  
 A whole creation, and a single grain. 1559  
 Speaks He the word? a thousand worlds are born!—  
 A thousand worlds? There's space for millions more!  
 And in what space can his great fiat fail?  
 Condemn me not, cold critic! but indulge  
 The warm imagination: Why condemn? 1564  
 Why not indulge such thoughts, as swell our hearts  
 With fuller admiration of that Pow'r,  
 Who gives our hearts with such high thoughts to swell?  
 Why not indulge in his augmented praise?  
 Darts not his glory a still brighter ray,  
 The less is left to Chaos, and the realms 1570  
 Of hideous Night, where Fancy strays aghast;  
 And, though most talkative, makes no report?

Still seems my thought enormous? Think again—  
 Experience' self shall aid thy lame belief.  
 Glasses (that revelation to the sight!) 1575  
 Have they not let us deep in the disclose  
 Of fine-spun Nature, exquisitely small,  
 And, though demonstrated, still ill-conceiv'd?  
 If then, on the reverse, the mind would mount  
 In magnitude, what mind can mount too far, 1580  
 To keep the balance, and creation poise?  
 Defect alone can err on such a theme;  
 What is too great, if we the Cause survey?  
 Stupendous Architect! Thou, Thou art all!  
 My soul flies up and down in thoughts of Thee, 1585  
 And finds herself but at the centre still!  
 I AM, thy name! Existence, all thine own!  
 Creation's nothing; flatter'd much, if styl'd  
 "The thin, the fleeting atmosphere of GOD."  
 O for the voice—of what? of whom?—what voice  
 Can answer to my wants, in such ascent, 1591  
 As dares to deem one universe too small?  
 Tell me, LORENZO! (for now fancy glows,  
 Fir'd in the vortex of Almighty Pow'r)  
 Is not this home-creation, in the map 1595  
 Of universal Nature, as a speck,  
 Like fair Britannia in our little ball;  
 Exceeding fair, and glorious, for its size,  
 But, elsewhere, far outmeasur'd, far outshone?  
 In fancy (for the fact beyond us lies) 1600  
 Canst thou not figure it, an isle, almost  
 Too small for notice, in the vast of being;  
 Sever'd by mighty seas of unbuilt space,  
 From other realms; from ample continents

Of higher life, where nobler natives dwell;      1605  
 Less northern, less remote from DEITY,  
 Glowing beneath the line of the SUPREME;  
 Where souls in excellence make haste, put forth  
 Luxuriant growths; nor the late autumn wait  
 Of human worth, but ripen soon to gods?      1610  
     Yet why drown fancy in such depths as these?  
 Return, presumptuous rover! and confess  
 The bounds of Man; nor blame them, as too small.  
 Enjoy we not full scope in what is seen?  
 Full ample the dominions of the sun!      1615  
 Full glorious to behold! How far, how wide,  
 The matchless monarch, from his flaming throne,  
 Lavish of lustre, throws his beams about him,  
 Farther, and faster, than a thought can fly,  
 And feeds his planets with eternal fires!      1620  
 This Heliopolis, by greater far,  
 Than the proud tyrant of the Nile, was built;  
 And He alone, who built it, can destroy.  
 Beyond this city, why strays human thought?  
 One wonderful, enough for Man to know!      1625  
 One infinite, enough for Man to range!  
 One firmament, enough for Man to read!  
 O what voluminous instruction here!  
 What page of wisdom is deny'd him? None;  
 If learning his chief lesson makes him wise.      1630  
 Nor is instruction, here, our only gain;  
 There dwells a noble pathos in the skies,  
 Which warms our passions, proselytes our hearts.  
 How eloquently shines the glowing pole!  
 With what authority it gives its charge,      1635  
 Remonstrating great truths in style sublime,

Though silent, loud; heard earth around; above  
 The planets heard; and not unheard in hell:  
 Hell has her wonder, though too proud to praise.  
 Is earth, then, more infernal? Has she those, 1640  
 Who neither praise (LORENZO!) nor admire?  
 LORENZO's admiration, pre-engag'd,  
 Ne'er ask'd the moon one question; never held  
 Least correspondence with a single star;  
 Ne'er rear'd an altar to the queen of heav'n 1645  
 Walking in brightness; or her train ador'd.  
 Their sublunary rivals have long since  
 Engross'd his whole devotion; stars malign,  
 Which made their fond astronomer run mad,  
 Darken his intellect, corrupt his heart; 1650  
 Cause him to sacrifice his fame and peace  
 To momentary madness, call'd delight.  
 Idolater, more gross than ever kiss'd  
 The lifted hand to Luna, or pour'd out  
 The blood to Jove!—O Thou, to whom belongs 1655  
 All sacrifice! O Thou great Jove unfeign'd!  
 Divine Instructor! Thy first volume this,  
 For Man's perusal; all in capitals!  
 In moon and stars (Heav'n's golden alphabet!)  
 Emblaz'd to seize the sight; who runs, may read; 1660  
 Who reads, can understand. 'Tis unconfin'd  
 To Christian land, or Jewry; fairly writ,  
 In language universal, to Mankind:  
 A language, lofty to the learn'd; yet plain  
 To those that feed the flock, or guide the plough, 1665  
 Or, from its husk, strike out the bounding grain.  
 A language, worthy the great MIND, that speaks!  
 Preface, and comment, to the sacred page!

Which oft refers its reader to the skies,  
 As presupposing his first lesson there, 1670  
 And scripture-self a fragment, that unread.  
 Stupendous book of wisdom, to the wise!  
 Stupendous book! and open'd, Night! by thee.  
 By thee much open'd, I confess, O Night!  
 Yet more I wish; but how shall I prevail? 1675  
 Say, gentle Night! whose modest, maiden beams  
 Give us a new creation, and present  
 The world's great picture soften'd to the sight;  
 Nay, kinder far, far more indulgent still,  
 Say, thou, whose mild dominion's silver key 1680  
 Unlocks our hemisphere, and sets to view  
 Worlds beyond number; worlds conceal'd by day  
 Behind the proud and envious star of noon!  
 Canst thou not draw a deeper scene?—and shew  
 The mighty Potentate, to whom belong 1685  
 These rich regalia pompously display'd  
 To kindle that high hope? Like him of Uz,  
 I gaze around; I search on every side—  
 O for a glimpse of Him my soul adores!  
 As the chas'd hart, amid the desert waste, 1690  
 Pants for the living stream; for Him who made her,  
 So pants the thirsty soul, amid the blank  
 Of sublunary joys. Say, goddess! where,  
 Where blazes his bright court? where burns his throne?  
 Thou know'st; for thou art near him; by thee, round  
 His grand pavilion, sacred Fame reports 1696  
 The sable curtain's drawn. If not, can none  
 Of thy fair daughter-train, so swift of wing,  
 Who travel far, discover where He dwells?  
 A star his dwelling pointed out below. 1700



Ye Pleiades! Arcturus! Mazaroth!  
 And thou, Orion! of still keener eye!  
 Say ye, who guide the wilder'd in the waves,  
 And bring them out of tempest into port!  
 On which hand must I bend my course to find Him? 1705  
 These courtiers keep the secret of their King;  
 I wake whole nights, in vain, to steal it from them.

I wake; and waking, climb Night's radiant scale,  
 From sphere to sphere; the steps by Nature set  
 For Man's ascent; at once to tempt and aid; 1710  
 To tempt his eye, and aid his tow'ring thought;  
 Till it arrives at the great Goal of all.

In ardent Contemplation's rapid car,  
 From earth, as from my barrier, I set out.  
 How swift I mount! diminish'd earth recedes; 1715  
 I pass the moon; and, from her farther side,  
 Pierce Heav'n's blue curtain; strike into remote;  
 Where, with his lifted tube, the subtile sage  
 His artificial, airy journey takes,  
 And to celestial lengthens human sight. 1720

I pause at ev'ry planet on my road,  
 And ask for Him who gives their orbs to roll,  
 Their foreheads fair to shine. From Saturn's ring,  
 In which, of earths an army might be lost,  
 With the bold comet, take my bolder flight, 1725  
 Amid those sov'reign glories of the skies,  
 Of independent, native lustre, proud;  
 The souls of systems! and the lords of life,  
 Through their wide empires!—What behold I now?  
 A wilderness of wonders burning round; 1730  
 Where larger suns inhabit higher spheres;  
 Perhaps the villas of descending gods!

Nor halt I here; my toil is but begun;  
 'Tis but the threshold of the DEITY;  
 Or, far beneath it, I am groveling still. 1735  
 Nor is it strange; I built on a mistake;  
 The grandeur of his works, whence folly sought  
 For aid, to reason sets his glory higher;  
 Who built thus high for worms (mere worms to Him);  
 O where, LORENZO! must the Builder dwell? 1740  
 Pause, then; and, for a moment, here respire—  
 If human thought can keep its station here.  
 Where am I?—Where is earth?—Nay, where art thou,  
 O Sun?—Is the sun turn'd recluse?—and are  
 His boasted expeditions short to mine? 1745  
 To mine, how short! On Nature's Alps I stand,  
 And see a thousand firmaments beneath!  
 A thousand systems! as a thousand grains!  
 So much a stranger, and so late arriv'd,  
 How can Man's curious spirit not inquire, 1750  
 What are the natives of this world sublime,  
 Of this so foreign, un-terrestrial sphere,  
 Where mortal, untranslated, never stray'd?  
 " O ye, as distant from my little home,  
 As swiftest sun-beams in an age can fly! 1755  
 Far from my native element I roam,  
 In quest of new, and wonderful, to Man.  
 What province this, of his immense domain,  
 Whom all obey? or mortals here, or gods?  
 Ye bord'ers on the coasts of bliss! what are you?  
 A colony from Heav'n? or only rais'd, 1760  
 By frequent visit from Heav'n's neighb'ring realms,  
 To secondary gods, and half-divine?—  
 Whate'er your nature, this is past dispute,

Far other life you live, far other tongue 1765  
 You talk, far other thought, perhaps, you think,  
 Than Man. How various are the works of GOD!  
 But say, What thought? Is reason here enthron'd,  
 And absolute? or sense in arms against her?  
 Have you two lights? or need you no reveal'd? 1770  
 Enjoy your happy realms their golden age?  
 And had your Eden an abstemious Eve?  
 Our Eve's fair daughters prove their pedigree,  
 And ask their Adams—' Who would not be wise?'  
 Or, if your mother fell, are you redeem'd? 1775  
 And if redeem'd—is your Redeemer scorn'd?  
 Is this your final residence? If not,  
 Change you your scene, translated? or by death?  
 And if by death; what death?—Know you disease?  
 Or horrid war?—With war, this fatal hour, 1780  
 Europa groans (so call we a small field,  
 Where kings run mad). In our world, Death deposes  
 Intemperance to do the work of Age!  
 And, hanging up the quiver Nature gave him,  
 As slow of execution, for dispatch 1785  
 Sends forth imperial butchers; bids them slay  
 Their sheep (the silly sheep they fleec'd before),  
 And toss him twice ten thousand at a meal.  
 Sit all your executioners on thrones?  
 With you, can rage for plunder make a god? 1790  
 And bloodshed wash out ev'ry other stain?—  
 But you, perhaps, can't bleed: From matter gross  
 Your spirits clean, are delicately clad  
 In fine-spun ether, privileg'd to soar,  
 Unloaded, uninfected: How unlike 1795  
 The lot of Man! How few of human race

By their own mud unmurder'd! How we wage  
 Self-war eternal!—Is your painful day  
 Of hardy conflict o'er? Or, are you still  
 Raw candidates at school? And have you those 1800  
 Who disaffect reversions, as with us?—  
 But what are we? You never heard of Man,  
 Or Earth; the bedlam of the universe!  
 Where Reason (undiseas'd with you) runs mad,  
 And nurses Folly's children as her own; 1805  
 Fond of the foulest. In the sacred mount  
 Of holiness, where reason is pronounc'd  
 Infallible; and thunders, like a god;  
 Ev'n there, by saints the demons are outdone;  
 What these think wrong, our saints refine to right!  
 And kindly teach dull Hell her own black arts; 1810  
 Satan, instructed, o'er their morals smiles.—  
 But this, how strange to you, who know not Man!  
 Has the least rumour of our race arriv'd?  
 Call'd here Elijah, in his flaming car? 1815  
 Past by you the good Enoch, on his road  
 To those fair fields, whence Lucifer was hurl'd;  
 Who brush'd, perhaps, your sphere, in his descent,  
 Stain'd your pure crystal ether, or let fall  
 A short eclipse from his portentous shade? 1820  
 O! that the fiend had lodg'd on some broad orb  
 Athwart his way; nor reach'd his present home,  
 Then blacken'd Earth with footsteps foul'd in Hell,  
 Nor wash'd in ocean, as from Rome he past  
 To Britain's isle; too, too, conspicuous there!"  
 But this is all digression: Where is HE, 1826  
 That o'er Heav'n's battlements the felon hurl'd  
 To groans, and chains, and darkness? Where is HE,

Who sees creation's summit in a vale?  
 HE, whom, while Man is Man, he can't but seek; 1830  
 And if he finds, commences more than Man?  
 O for a telescope his throne to reach!  
 Tell me, ye learn'd on earth! or blest above!  
 Ye searching, ye Newtonian angels! tell,  
 Where's your great Master's orb? His planets, where?  
 Those conscious satellites, those morning-stars, 1836  
 First-born of DEITY! from central love,  
 By veneration most profound, thrown off;  
 By sweet attraction, no less strongly drawn;  
 Aw'd, and yet raptur'd; raptur'd, yet serene; 1840  
 Past thought, illustrious, but with borrow'd beams;  
 In still approaching circles, still remote,  
 Revolving round the sun's eternal Sire?  
 Or sent, in lines direct, on embassies  
 To nations—in what latitude?—Beyond 1845  
 Terrestrial thought's horizon!—And on what  
 High errands sent?—Here human effort ends;  
 And leaves me still a stranger to his throne.  
 Full well it might! I quite mistook my road.  
 Born in an age more curious than devout; 1850  
 More fond to fix the place of heav'n, or hell,  
 Than studious this to shun, or that secure.  
 'Tis not the curious, but the pious path,  
 That leads me to my point: LORENZO! know,  
 Without or star, or angel, for their guide, 1855  
 Who worship GOD, shall find him. Humble Love,  
 And not proud Reason, keeps the door of Heav'n;  
 Love finds admission, where proud Science fails.  
 Man's science is the culture of his heart;  
 And not to lose his plummet in the depths 1860

Of Nature, or the more profound of God.  
 Either to know, is an attempt that sets  
 The wisest on a level with the fool.  
 To fathom Nature (ill-attempted here!)  
 Past doubt, is deep philosophy above; 1865  
 Higher degrees in bliss archangels take,  
 As deeper learn'd; the deepest, learning still.  
 For, what a thunder of Omnipotence  
 (So might I dare to speak!) is seen in all!  
 In Man! in earth! in more amazing skies! 1870  
 Teaching this lesson, Pride is loth to learn—  
 “ Not deeply to discern, not much to know;  
 Mankind was born to wonder, and adore.”  
 And is there cause for higher wonder still,  
 Than that which struck us from our past surveys? 1875  
 Yes; and for deeper adoration too.  
 From my late airy travel unconfin'd,  
 Have I learn'd nothing? Yes, LORENZO! this;  
 Each of these stars is a religious house;  
 I saw their altars smoke, their incense rise, 1880  
 And heard Hosannas ring through ev'ry sphere,  
 A seminary fraught with future gods.  
 Nature all o'er is consecrated ground,  
 Teeming with growths immortal, and divine.  
 The great Proprietor's all-bounteous hand 1885  
 Leaves nothing waste; but sows these fiery fields  
 With seeds of reason, which to virtues rise  
 Beneath his genial ray; and, if escap'd  
 The pestilential blasts of stubborn will,  
 When grown mature, are gather'd for the skies. 1890  
 And is devotion thought too much on earth,  
 When beings, so superior, homage boast,

And triumph in prostrations to the Throne?

But wherefore more of planets, or of stars?

Ethereal journies, and, discover'd there, 1895

Ten thousand worlds, ten thousand ways devout,

All Nature sending incense to the Throne,

Except the bold LORENZOS of our sphere?

Op'ning the solemn sources of my soul,

Since I have pour'd, like feign'd Eridanus, 1900

My flowing numbers o'er the flaming skies,

Nor see, of fancy, or of fact, what more

Invites the muse—Here turn we, and review

Our past nocturnal landscape wide:—Then say,

Say, then, LORENZO! with what burst of heart, 1905

The whole, at once, revolving in his thought,

Must Man exclaim, adoring, and aghast?

“ O what a root! O what a branch is here!

O what a father! what a family!

Worlds! systems! and creations!—And creations,

In one agglomerated cluster, hung, 1911

Great Vine, on Thee, on Thee the cluster hangs;

The filial cluster! infinitely spread

In glowing globes, with various being fraught;

And drinks (nectareous draught!) immortal life.

Or, shall I say (for who can say enough?) 1916

A constellation of ten thousand gems,

(And, O! of what dimension! of what weight!)

Set in one signet, flames on the right-hand

Of Majesty Divine! The blazing seal, 1920

That deeply stamps, on all created mind,

Indelible, his sov'reign attributes,

Omnipotence, and love! That, passing bound:

And this, surpassing that. Nor stop we here,

For want of pow'r in GOD, but thought in Man.  
 Ev'n this acknowledg'd, leaves us still in debt; 1925  
 If greater aught, that greater all is thine,  
 Dread SIRE!—Accept this miniature of Thee;  
 And pardon an attempt from mortal thought,  
 In which archangels might have fail'd, unblam'd."

How such ideas of th' Almighty's pow'r, 1930  
 And such ideas of th' Almighty's plan,  
 (Ideas not absurd) distend the thought  
 Of feeble mortals! Nor of them alone!  
 The fulness of the DEITY breaks forth  
 In inconceivables to men, and gods. 1935  
 Think, then, O think; nor ever drop the thought;  
 How low must Man descend, when Gods adore!  
 Have I not, then, accomplish'd my proud boast?  
 Did I not tell thee, " We would mount, LORENZO!  
 And kindle our devotion at the stars?" 1940

And have I fail'd? And did I flatter thee?  
 And art all adamant? And dost confute  
 All urg'd, with one irrefragable smile?  
 LORENZO! Mirth how miserable here!  
 Swear by the stars, by Him who made them, swear,  
 Thy heart, henceforth, shall be as pure as they: 1946  
 Then thou, like them, shalt shine; like them, shalt rise  
 From low to lofty; from obscure to bright;  
 By due gradation, Nature's sacred law.  
 The stars, from whence?—Ask Chaos—He can tell.  
 These bright temptations to idolatry, 1951  
 From darkness, and confusion, took their birth;  
 Sons of Deformity! From fluid dregs  
 Tartarean, first they rose to masses rude:  
 And then, to spheres opaque; then dimly shone; 1955



Then brighten'd; then blaz'd out in perfect day.  
 Nature delights in progress; in advance  
 From worse to better: But, when minds ascend,  
 Progress, in part, depends upon themselves.  
 Heav'n aids exertion; greater makes the great; 1960  
 The voluntary little lessens more.

O be a man! and thou shalt be a god!  
 And half self-made!—Ambition how divine!

O thou, ambitious of disgrace alone!  
 Still undevout? unkindled?—Though high-taught, 1965  
 School'd by the skies; and pupil of the stars;  
 Rank coward to the fashionable world!  
 Art thou asham'd to bend thy knee to heav'n?  
 Curst fume of pride, exhal'd from deepest hell!  
 Pride in religion is Man's highest praise. 1970

Bent on destruction! and in love with death!  
 Not all these luminaries, quench'd at once,  
 Were half so sad, as one benighted mind,  
 Which gropes for happiness, and meets despair.  
 How, like a widow in her weeds, the Night, 1975  
 Amid her glimm'ring tapers, silent sits!  
 How sorrowful, how desolate, she weeps  
 Perpetual dews, and saddens Nature's scene!  
 A scene more sad sin makes the darken'd soul,  
 All comfort kills, nor leaves one spark alive. 1980

Though blind of heart, still open is thine eye:  
 Why such magnificence in all thou seest?  
 Of matter's grandeur, know, one end is this,  
 To tell the rational, who gazes on it—  
 " Though that immensely great, still greater He, 1985  
 Whose breast, capacious, can embrace, and lodge,  
 Unburden'd, Nature's universal scheme;

Can grasp creation with a single thought;  
 Creation grasp; and not exclude its SIRE."—  
 To tell him farther—"It behoves him much 1990  
 To guard th' important, yet depending, fate  
 Of being, brighter than a thousand suns:  
 One single ray of thought outshines them all."—  
 And if Man hears obedient, soon he'll soar  
 Superior heights, and on his purple wing, 1995  
 His purple wing bedropp'd with eyes of gold,  
 Rising, where thought is now deny'd to rise,  
 Look down triumphant on these dazzling spheres.

Why then persist?—No mortal ever liv'd  
 But, dying, he pronounc'd (when words are true!) 2000  
 The whole that charms thee, absolutely vain;  
 Vain, and far worse!—Think thou, with dying men;  
 O condescend to think as angels think!  
 O tolerate a chance for happiness!  
 Our nature such, ill choice ensures ill fate 2005  
 And hell had been, though there had been no God.  
 Dost thou not know, my new astronomer!  
 Earth, turning from the sun, brings night to Man?  
 Man, turning from his God, brings endless night;  
 Where thou canst read no morals, find no friend, 2010  
 Amend no manners, and expect no peace.  
 How deep the darkness! and the groan, how loud!  
 And far, how far, from lambent are the flames!  
 Such is LORENZO's purchase! such his praise!  
 The proud, the politic, LORENZO's praise! 2015  
 Though in his ear, and levell'd at his heart,  
 I've half read o'er the volume of the skies.

For think not thou hast heard all this from me;  
 My song but echoes what great Nature speaks.

What has she spoken? Thus the Goddess spoke, 2020  
 Thus speaks for ever—"Place, at Nature's head,  
 A sov'reign, which o'er all things rolls his eye,  
 Extends his wing, promulgates his commands,  
 But, above all, diffuses endless good; 2024  
 To whom, for sure redress, the wrong'd may fly;  
 The vile, for mercy; and the pain'd, for peace:  
 By whom, the various tenants of these spheres,  
 Diversify'd in fortunes, place, and pow'rs,  
 Rais'd in enjoyment, as in worth they rise,  
 Arrive at length (if worthy such approach) . 2030  
 At that blest Fountain-head, from which they stream;  
 Where conflict past, redoubles present joy;  
 And present joy looks forward on increase;  
 And that, on more; no period! ev'ry step  
 A double boon! a promise, and a bliss." 2035  
 How easy sits this scheme on human hearts!  
 It suits their make; it sooths their vast desires;  
 Passion is pleas'd, and Reason asks no more;  
 'Tis rational, 'tis great!—But what is thine?  
 It darkens! shocks! excruciates! and confounds! 2040  
 Leaves us quite naked, both of help and hope,  
 Sinking from bad to worse; few years, the sport  
 Of fortune; then the morsel of despair.

Say, then, LORENZO! (for thou know'st it well)  
 What's Vice?—Mere want of compass in our thought.  
 Religion, what?—The proof of common sense; 2046  
 How art thou whooted, where the least prevails!  
 Is it my fault, if these truths call thee fool?  
 And thou shalt never be miscall'd by me.  
 Can neither shame, nor terror, stand thy friend? 2050  
 And art thou still an insect in the mire?

How, like thy guardian angel, have I flown ;  
 Snatch'd thee from earth ; escorted thee through all  
 Th' ethereal armies ; walk'd thee, like a God,  
 Through splendours of first magnitude, arrang'd 2055  
 On either hand ; clouds thrown beneath thy feet ;  
 Close-cruis'd on the bright paradise of God ;  
 And almost introduc'd thee to the Throne !  
 And art thou still carousing, for delight,  
 Rank poison ; first, fermenting to mere froth, 2060  
 And then subsiding into final gall ?  
 To beings of sublime, immortal make,  
 How shocking is all joy, whose end is sure !  
 Such joy more shocking still, the more it charms !  
 And dost thou chuse what ends ere well begun, 2065  
 And infamous, as short ? And dost thou chuse  
 (Thou, to whose palate glory is so sweet)  
 To wade into perdition, through contempt,  
 Not of poor bigots only, but thy own ?  
 For I have peep'd into thy cover'd heart, 2070  
 And seen it blush beneath a boastful brow ;  
 For, by strong guilt's most violent assault,  
 Conscience is but disabled, not destroy'd.  
 O thou most awful being, and most vain !  
 Thy will, how frail ! how glorious is thy pow'r ! 2075  
 Though dread Eternity has sown her seeds  
 Of bliss, and woe, in thy despotic breast ;  
 Though Heav'n, and Hell, depend upon thy choice !  
 A butterfly comes cross, and both are fled.  
 Is this the picture of a rational ? 2080  
 This horrid image, shall it be most just ?  
 LORENZO ! No : It cannot,—shall not, be,  
 If there is force in reason ; or, in sounds,

Chanted beneath the glimpses of the moon,  
A magic, at this planetary hour, 2085

When slumber locks the gen'ral lip, and dreams  
Through senseless mazes hunt souls uninspir'd.

Attend—The sacred mysteries begin—

My solemn night-born adjuration hear:

Hear, and I'll raise thy spirit from the dust; 2090

While the stars gaze on this enchantment new;

Enchantment, not infernal, but divine!

“ By Silence, Death's peculiar attribute;

By Darkness, Guilt's inevitable doom;

By Darkness, and by Silence, sisters dread! 2095

That draw the curtain round Night's ebon throne,

And raise ideas, solemn as the scene!

By Night, and all of awful, Night presents

To thought, or sense; (of awful much, to both,

The goddess brings!) By these her trembling fires,

Like Vesta's, ever burning; and, like hers, 2101

Sacred to thoughts immaculate, and pure!

By these bright orators, that prove, and praise,

And press thee to revere the DEITY;

Perhaps, too, aid thee, when rever'd awhile, 2105

To reach his throne; as stages of the soul,

Through which, at diff'rent periods, she shall pass,

Refining gradual, for her final height,

And purging off some dross at ev'ry sphere!

By this dark pall thrown o'er the silent world! 2110

By the world's kings, and kingdoms, most renown'd,

From short ambition's zenith set for ever;

Sad presage to vain boasters, now in bloom!

By the long list of swift mortality,

From Adam downward to this ev'ning knell, 2115

Which midnight waves in Fancy's startled eye ;  
 And shocks her with an hundred centuries,  
 Round Death's black banner throng'd, in human  
 thought!

By thousands, now, resigning their last breath,  
 And calling thee—wert thou so wise to hear!  
 By tombs o'er tombs arising ; human earth      2121  
 Ejected, to make room for—human earth ;  
 The monarch's terror ! and the sexton's trade !  
 By pompous obsequies, that shun the day,  
 The torch funereal, and the nodding plume,      2125  
 Which makes poor Man's humiliation proud ;  
 Boast of our ruin ! triumph of our dust !  
 By the damp vault that weeps o'er royal bones ;  
 And the pale lamp that shews the ghastly dead,  
 More ghastly, through the thick incumbent gloom !  
 By visits (if there are) from darker scenes,      2131  
 The gliding spectre ! and the groaning grave !  
 By groans, and graves, and miseries that groan  
 For the grave's shelter ! By desponding men,  
 Senseless to pains of death, from pangs of guilt !  
 By guilt's last audit ! By yon moon in blood,      2136  
 The rocking firmament, the falling stars,  
 And thunder's last discharge, great Nature's knell !  
 By second Chaos ; and eternal night"—  
 Be wise—Nor let PHILANDER blame my charm ; 2140  
 But own not ill-discharg'd my double debt,  
 Love to the living ; duty to the dead.

For know, I'm but executor ; he left  
 This moral legacy ! I make it o'er  
 By his command ; PHILANDER hear in me ;      2145  
 And heav'n in both.—If deaf to these, Oh ! hear

FLORELLO's tender voice ; his weal depends  
 On thy resolve ; it trembles at thy choice ;  
 For his sake—love thyself : Example strikes  
 All human hearts ; a bad example more ; 2150  
 More still a father's ; that ensures his ruin.

As parent of his being, wouldst thou prove  
 Th' unnatural parent of his miseries,  
 And make him curse the being which thou gav'st?  
 Is this the blessing of so fond a father? 2155

If careless of LORENZO, spare, Oh! spare,  
 FLORELLO's father, and PHILANDER's friend ;  
 FLORELLO's father ruin'd, ruins him ;  
 And from PHILANDER's friend the world expects  
 A conduct, no dishonour to the dead. 2160

Let passion do, what nobler motive should ;  
 Let love, and emulation, rise in aid  
 To reason ; and persuade thee to be—blest.

This seems not a request to be deny'd ;  
 Yet (such th' infatuation of mankind!) 2165

'Tis the most hopeless, Man can make to Man.  
 Shall I, then, rise in argument, and warmth ;  
 And urge PHILANDER's posthumous advice,  
 From topics yet unbroach'd?—

But Oh! I faint! My spirits fail!—Nor strange! 2170  
 So long on wing, and in no middle clime ;

To which my great Creator's glory call'd :  
 And calls—but, now, in vain. Sleep's dewy wand  
 Has strok'd my drooping lids, and promises  
 My long arrear of rest ; the downy god 2175

(Wont to return with our returning peace)  
 Will pay, ere long, and bless me with repose.

Haste, haste, sweet stranger! from the peasant's cot,

The ship-boy's hammock, or the soldier's straw,  
 Whence sorrow never chas'd thee; with thee bring,  
 Not hideous visions, as of late; but draughts 2181  
 Delicious of well-tasted, cordial rest;  
 Man's rich restorative; his balmy bath,  
 That supples, lubricates, and keeps in play,  
 The various movements of this nice machine, 2185  
 Which asks such frequent periods of repair.  
 When tir'd with vain rotations of the day,  
 Sleep winds us up for the succeeding dawn;  
 Fresh we spin on, till sickness clogs our wheels,  
 Or death quite breaks the spring, and motion ends.  
 When will it end with me?

——“ THOU only know'st! 2191

Thou! whose broad eye, the future and the past,  
 Joins to the present! making one of three  
 To mortal thought! Thou know'st, and Thou alone,  
 All-knowing!—all unknown!—and yet well known!  
 Near, though remote! and, though unfathom'd, felt!  
 And, though invisible, for ever seen!  
 And seen in all! the great, and the minute;  
 Each globe above, with its gigantic race, 2199  
 Each flower, each leaf, with its small people swarm'd,  
 (Those puny vouchers of Omnipotence!)  
 To the first thought, that asks, 'From whence?' declare  
 Their common Source. Thou Fountain running o'er  
 In rivers of communicated joy!  
 Who gav'st us speech for far, far humbler themes!  
 Say, by what name shall I presume to call 2206  
 Him I see burning in these countless suns,



As Moses in the bush? Illustrious Mind!  
 The whole creation, less, far less, to Thee,  
 Than that to the creation's ample round. 2210  
 How shall I name Thee?—How my labouring soul  
 Heaves underneath the thought, too big for birth!  
 " Great System of perfections! Mighty Cause  
 Of causes mighty! Cause uncaus'd! sole Root  
 Of Nature, that luxuriant growth of GOD! 2215  
 First Father of effects! that progeny  
 Of endless series; where the golden chain's  
 Last link admits a period, who can tell?  
 Father of all that is or heard, or hears!  
 Father of all that is or seen, or sees! 2220  
 Father of all that is, or shall arise!  
 Father of this immeasurable mass  
 Of matter multiform; or dense, or rare;  
 Opaque, or lucid; rapid, or at rest;  
 Minute, or passing bound! In each extreme 2225  
 Of like amaze, and mystery, to Man.  
 Father of these bright millions of the night!  
 Of which the least full godhead had proclaim'd,  
 And thrown the gazer on his knee—Or, say,  
 Is appellation higher still, thy choice? 2230  
 Father of matter's temporary lords!  
 Father of spirits! nobler offspring! sparks  
 Of high paternal glory; rich-endow'd  
 With various measures, and with various modes  
 Of instinct, reason, intuition; beams 2235  
 More pale, or bright from day divine, to break  
 The dark of matter organiz'd (the ware  
 Of all created spirit); beams, that rise  
 Each over other in superior light,

Till the last ripens into lustre strong, 2240  
 Of next approach to Godhead. Father fond  
 (Far fonder than e'er bore that name on earth)  
 Of intellectual beings! beings blest  
 With pow'rs to please Thee; not of passive ply  
 To laws they know not; beings lodg'd in seats 2245  
 Of well-adapted joys, in diff'rent domes  
 Of this imperial palace for thy sons;  
 Of this proud, populous, well-policy'd,  
 Though boundless habitation, plann'd by Thee;  
 Whose several clans their several climates suit; 2250  
 And transposition, doubtless, would destroy.  
 Or, Oh! indulge, immortal King! indulge  
 A title, less august indeed, but more  
 Endearing; ah! how sweet in human ears!  
 Sweet in our ears, and triumph in our hearts! 2255  
 Father of immortality to Man!  
 A theme that lately set my soul on fire.—  
 And Thou the next! yet equal! Thou, by whom  
 That blessing was convey'd; far more! was bought;  
 Ineffable the price! by whom all worlds 2260  
 Were made; and one, redeem'd! Illustrious light  
 From light illustrious! Thou, whose regal power,  
 Finite in time, but infinite in space,  
 On more than adamantine basis fix'd,  
 O'er more, far more, than diadems, and thrones,  
 Inviolably reigns; the dread of gods! 2266  
 And Oh! the Friend of Man! beneath whose foot,  
 And by the mandate of whose awful nod,  
 All regions, revolutions, fortunes, fates,  
 Of high, of low, of mind, and matter, roll 2270  
 Through the short channels of expiring time,

Or shoreless ocean of eternity,  
 Calm, or tempestuous (as Thy Spirit breathes),  
 In absolute subjection!—And, O Thou  
 The glorious Third! distinct not separate! 2275  
 Beaming from both! with both incorporate!  
 And (strange to tell!) incorporate with dust!  
 By condescension, as thy glory, great,  
 Enshrined in Man! of human hearts, if pure,  
 Divine inhabitant! the tie divine 2280  
 Of heav'n with distant earth! by whom, I trust,  
 (If not inspir'd) uncensur'd this address  
 To Thee, to Them—To whom? Mysterious Power!  
 Reveal'd—yet unreveal'd! Darkness in light!  
 Number in unity! Our joy! Our dread! 2285  
 The triple bolt that lays all wrong in ruin!  
 That animates all right, the triple sun!  
 Sun of the soul! her never-setting sun!  
 Triune, unutterable, unconceiv'd,  
 Absconding, yet demonstrable, Great God! 2290  
 Greater than greatest! better than the best!  
 Kinder than kindest! with soft Pity's eye  
 Or (stronger still to speak it) with thine own,  
 From thy bright home, from that high firmament,  
 Where Thou, from all eternity, hast dwelt; 2295  
 Beyond archangels' unassisted ken;  
 From far above what mortals highest call;  
 From elevation's pinnacle; look down  
 Through—What? Confounding interval! Through all,  
 And more than lab'ring fancy can conceive; 2300  
 Through radiant ranks of essences unknown;  
 Through hierarchies from hierarchies detach'd  
 Round various banners of Omnipotence,

With endless change of rapt'rous duties fir'd;  
 Through wondrous beings interposing swarms, 2305  
 All clust'ring at the call, to dwell in Thee;  
 Through this wide waste of worlds; this vista vast,  
 All sanded o'er with suns; suns turn'd to night  
 Before thy feeblest beam—Look down—down—down,  
 On a poor breathing particle in dust, 2310  
 Or, lower,—an immortal in his crimes.  
 His crimes forgive! forgive his virtues, too!  
 Those smaller faults, half-converts to the right.  
 Nor let me close these eyes, which never more  
 May see the sun (though night's descending scale  
 Now weighs up morn), unpity'd, and unblest! 2316  
 In thy displeasure dwells eternal pain;  
 Pain, our aversion; pain, which strikes me now;  
 And, since all pain is terrible to Man,  
 Though transient, terrible; at thy good hour, 2320  
 Gently, ah gently, lay me in my bed,  
 My clay-cold bed! by nature, now, so near;  
 By nature, near; still nearer by disease!  
 Till then, be this, an emblem of my grave:  
 Let it out-preach the preacher; ev'ry night 2325  
 Let it out-cry the boy at Philip's ear;  
 That tongue of death! that herald of the tomb!  
 And when (the shelter of thy wing implor'd)  
 My senses, sooth'd, shall sink in soft repose;  
 O sink this truth still deeper in my soul, 2330  
 Suggested by my pillow, sign'd by fate,  
 First, in Fate's volume, at the page of Man—  
 ' Man's sickly soul, though turn'd and toss'd for ever,  
 ' From side to side, can rest on nought but THEE;  
 ' Here, in full trust; hereafter in full joy;' 2335

On THEE, the promis'd, sure, eternal down  
 Of spirits, toil'd in travel through this vale.  
 Nor of that pillow shall my soul despond;  
 For—Love Almighty! Love Almighty! (sing,  
 Exult, Creation!) Love Almighty, reigns! 2340  
 That death of death! that cordial of despair!  
 And loud Eternity's triumphant song!

“Of whom no more:—For, O Thou Patron-God!  
 Thou GOD and Mortal! thence more GOD to Man!  
 Man's theme eternal! Man's eternal theme! 2345  
 Thou can'st not 'scape uninjur'd from our praise.  
 Uninjur'd from our praise can he escape,  
 Who, disembosom'd from the FATHER, bows  
 The heaven of heav'ns, to kiss the distant earth!  
 Breathes out in agonies a sinless soul! 2350  
 Against the cross, Death's iron sceptre breaks!  
 From famish'd Ruin plucks her human prey!  
 Throws wide the gates celestial to his foes!  
 Their gratitude, for such a boundless debt,  
 Deputes their suff'ring brothers to receive! 2355  
 And, if deep human guilt in payment fails;  
 As deeper guilt prohibits our despair!  
 Injoins it, as our duty, to rejoice!  
 And (to close all) omnipotently kind,  
 Takes his delight among the sons of men?” 2360

What words are these!—And did they come from  
 Heav'n?

And were they spoke to Man? To guilty Man?  
 What are all mysteries to love like this!  
 The song of angels, all the melodies  
 Of choral gods, are wafted in the sound; 2365  
 Heal and exhilarate the broken heart,

Though plung'd, before, in horrors dark as night :  
 Rich prelibation of consummate joy!  
 Nor wait we dissolution to be blest.

This final effort of the moral muse, 2370  
 How justly titled! Not for me alone;  
 For all that read; what spirit of support,  
 What heights of CONSOLATION crown my song!

Then farewell NIGHT! Of darkness, now, no more:  
 Joy breaks; shines; triumphs; 't is eternal day. 2375  
 Shall that which rises out of nought complain  
 Of a few evils, paid with endless joys?  
 My soul! henceforth, in sweetest union join  
 The two supports of human happiness,  
 Which some, erroneous, think can never meet; 2380  
 True taste of life, and constant thought of death;  
 The thought of death, sole victor of its dread!  
 Hope be thy joy; and probity thy skill;  
 Thy patron HE, whose diadem has dropp'd  
 Yon gems of heaven; Eternity, thy prize: 2385  
 And leave the racers of the world their own,  
 Their feather, and their froth, for endless toils:  
 They part with all for that which is not bread;  
 They mortify, they starve, on wealth, fame, power;  
 And laugh to scorn the fools that aim at more. 2390  
 How must a spirit, late escap'd from earth,  
 Suppose PHILANDER'S, LUCIA'S, or NARCISSA'S,  
 The truth of things new blazing in its eye,  
 Look back, astonish'd, on the ways of men,  
 Whose lives' whole drift is to forget their graves!  
 And when our present privilege is past, 2396  
 To scourge us with due sense of its abuse,  
 The same astonishment will feize us all.

What then must pain us, would preserve us now.

LORENZO! 'tis not yet too late: LORENZO! 2400

Seize wisdom, ere 'tis torment to be wise;

That is, seize wisdom, ere she seizes thee.

For, what, my small philosopher! is hell?

'Tis nothing, but full knowledge of the truth,

When Truth, resisted long, is sworn our foe; 2405

And calls Eternity to do her right.

Thus, darkness aiding intellectual light,

And sacred silence whispering truths divine,

And truths divine converting pain to peace,

My song the midnight raven has outwing'd, 2410

And shot, ambitious of unbounded scenes,

Beyond the flaming limits of the world,

Her gloomy flight. But what avails the flight

Of fancy, when our hearts remain below?

Virtue abounds in flatterers, and foes; 2415

'Tis pride, to praise her; penance, to perform.

To more than words, to more than worth of tongue,

LORENZO! rise, at this auspicious hour;

An hour, when Heav'n's most intimate with Man;

When, like a falling star, the ray divine 2420

Glides swift into the bosom of the just;

And just are all, determin'd to reclaim;

Which sets that title high, within thy reach.

Awake then, thy PHILANDER calls: Awake!

Thou, who shalt wake, when the creation sleeps; 2425

When, like a taper, all these suns expire;

When Time, like him of Gaza in his wrath,

Plucking the pillars that support the world,

In Nature's ample ruins lies intomb'd;

And Midnight, universal Midnight! reigns. 2430

The first part of the history is a general account of the  
 state of the world at the beginning of the world. It  
 describes the creation of the world, the fall of man,  
 and the dispersion of the human race. It also  
 mentions the various nations and kingdoms that  
 were founded in the world, and the progress of  
 the human race from the beginning to the  
 present time. The second part of the history is  
 a particular account of the history of the  
 British nation, from the first settlement of  
 the island to the present time. It describes  
 the various kings and queens that have reigned  
 in Britain, and the various events that have  
 happened in the history of the nation. The  
 third part of the history is a particular  
 account of the history of the British  
 monarchy, from the first settlement of the  
 island to the present time. It describes the  
 various kings and queens that have reigned  
 in Britain, and the various events that have  
 happened in the history of the monarchy. The  
 fourth part of the history is a particular  
 account of the history of the British  
 empire, from the first settlement of the  
 island to the present time. It describes the  
 various kings and queens that have reigned  
 in Britain, and the various events that have  
 happened in the history of the empire. The  
 fifth part of the history is a particular  
 account of the history of the British  
 nation, from the first settlement of the  
 island to the present time. It describes the  
 various kings and queens that have reigned  
 in Britain, and the various events that have  
 happened in the history of the nation.



NOTES  
TO  
THE NIGHT THOUGHTS  
OF  
YOUNG.

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WHATEVER respective value it may be proper to set on the other sciences, those, which are of the most extensive utility, and the most interesting to mankind, are poetry, history, and eloquence. For, at the same time that they constitute what is called polite literature, they are accompanied with graces and charms of peculiar attraction.

It is needless to inform the intelligent reader, that the art of poetry, profane, as it is become, by its shameful prostitution, was originally invented to render the public homage of adoration to the Divine Being; and, to teach mankind the most important truths of religion. Such was the purity of its first institution. A learned prelate of our own country considers it as of divine origin; and such, indeed, appears to have been the opinion of the more informed part of the heathen world. They considered poetry, we are told, as something sacred and celestial; not produced by human genius, but altogether a divine gift. The mysteries and ceremonies of their religion, and the worship of their deities, were performed in verse; and the most antient of their compositions, the *oracles*, always consisted of numbers.

It ought to be observed, as a circumstance of still greater consideration, that, in the oracles of *divine truth* itself, there are some of the first and choicest specimens of poetic taste; and that in this, as well as in many other respects, the SACRED SCRIPTURES will for ever remain unrivalled. Nor is it any dishonour to the Author of the *Night Thoughts*, that his work is enriched and dignified with various treasures from that source.

“ If men of the first intellectual powers had dedicated their talents to the sublimest of all subjects, and had followed the example of

this excellent writer; if they had recommended every moral and religious duty, with all the charms of numbers, and in all the colours of a fine imagination; they might have inspired those with a love of *christianity* and *virtue*, who are now seduced, by a licentious muse, to vice and scepticism. Let men of genius enter this field; let them recollect that they have *Homer* and *Callimachus*, in some measure, for their model; or, which is better still, that *Milton* derived from sacred subjects a style of poetry, which all the enlightened world admire."

The *design* of our Author is evidently that of exposing the vanity of the world, and the insufficiency of all earthly pursuits, possessions, and enjoyments, to satisfy the vast desires of an immortal spirit; and, from the emptiness of all sublunary bliss, to lead the soul to *virtue*, to *religion*, and to GOD. In the prosecution of this noble design, there is a force of reasoning, not to be equalled in any poetic composition in our language.

If a certain degree of *obscurity*, accompanied with an unusual *brevity*, be acknowledged excellencies in a didactic poem, they are distinguishing characteristics of this writer; whose style and manner are unusually sententious and pointed: In whom, however, there are not wanting some very beautiful instances of the tender and pathetic, the sublime and grand.

Let us be permitted to celebrate it, as a peculiar excellency of this work, that it is impossible to read it without reflection. And the habit of reflection is what forms the man of judgment—the valuable member of society—and the candidate for honours, which will never fade.

In an age, like the present, when all orders of men are in some degree attentive to letters, he certainly renders great service to religion, and consequently to society, who unites *taste* with *theology*; and much encouragement ought surely to be given to those, who are exerting their utmost efforts, to promote the desirable coalition of *piety* and the *arts*.

It was saying but little, of this illustrious ornament of our country, in a comparative view, when it was remarked of him, that, "with all his defects, he was a genius and a poet."

## NIGHT THE FIRST.

VERSE 1st, &c. "Tir'd Nature's," &c.—It is impossible to possess that happy sensibility, from whence arises every amiable emotion of the heart, without being tenderly affected with the pathos of this introduction. Nothing can more beautifully express the state of mind it is intended to delineate. Who can read the lines, and not be touched with the sentiment? We have something very similar in the introduction of Gray's *Elegy*, and Pope's *Eloisa* :

"The curfew tolls the knell of parting day ;  
The lowing herd wind slowly o'er the lea ;  
The ploughman homeward plods his weary way,  
And leaves the world to darkness and to me."

"In these deep solitudes, and awful cells,  
Where heavenly-pensive Contemplation dwells,  
And ever-musing Melancholy reigns—"

In each of them, the sound is a very natural and obvious echo to the sense ; but, in that of our Author, there is something so congenial with universal experience, that you hear it for ever repeated.

V. 18th, &c. "Night, sable goddess," &c.—How admirably is all this scenery contrived, to fix the mind in a posture of the most serene reflection ! Neither does the Poet transport us into the regions of *fancy* ; every thing here, is *truth* and *fact*.

V. 36th, &c. "Thou, who didst put to flight  
Primeval Silence," &c.

Is there not something uncommonly sublime and grand, in this sudden and yet well-timed address to the Divine Being ? How mean and insignificant does the usual mode of invocation to some inspiring muse, appear before it ! What dignity does it reflect on the whole subject ! and on Man, when it is the genuine breathing of his heart ! And how devoutly is it to be wished, that all the disappointments and sorrows of this present scene may drive him, for repose and peace, into

"The bosom of his Father, Friend, and God !"

Though Milton's address to the Divine Spirit has its beauties, this is a prayer that people of every rank and circumstance may record in their memories, and make use of upon all occasions with great advantage.

V. 41, &c. "How poor, how rich," &c.—St. Augustine very justly observed, that Man, considered in his essence, and in all his relations, is an ænigma of all others the most difficult to be solved. No power, but the Deity, was capable of establishing so intimate an union between an indivisible soul, and a substance composed of parts; between an immortal spirit, and a mass of flesh, destined to be reduced to dust; in a word, between thought and sensations, ideas and forms, affections and nerves.

It is sufficient then to descend into *ourselves*, in order to contemplate a prodigy every moment renewed; but we find there only an horrible abyss, if the Deity does not occupy the first rank within us. Each of us should have a throne erected for God in his heart; otherwise, it becomes a chaos without order or symmetry.

If we would have a just definition of *ourselves*, conformable to our excellencies and our imperfections, we must make our inquiries of Religion, to gain an exact knowledge of our nature.

V. 99, &c. "Her ceaseless flight," &c.—None but a spiritual being can produce immaterial ideas. The most subtle particles of air and fire might be collected, might be agitated in every direction, but can never be formed into a syllogism. Flame, radiant and penetrating as it is, has never yet given birth to a single thought, or a single argument. That thought, which in an instant makes the circuit of the world; which subjects the universe to its observations; which, with the most rapid flight, rises even to the infinite Being; which has neither situation, figure, nor colour; which imperiously commands, and forces the body to obey its orders; tell me, how can it be a part of that same body? If thought be thus really spiritual, must not the soul, which engenders it, be spiritual?

V. 135, &c. "Yet Man, fool Man!" &c.—Milton, in his *Comus*, has expressed the same idea in the following strain:

"The smoke and stir of this dim spot,  
Which men call earth, and with low-thoughted care  
Strive to keep up a frail and feverish being,  
Unmindful of the crown which Virtue gives  
After this mortal change to her true servants,  
Around the throne of God on sainted seats."

V. 149, &c. "A soul immortal, &c."—A finer stroke of satire on the folly, not to say disarrangement, of those, who are spending all their time and powers in terrestrial pursuits, or in every varied scene of dissipation and levity, is scarcely to be met with in any writer.

V. 158, &c. "How, like a worm," &c.—The imagery, in these lines, is exquisitely beautiful, and admirably descriptive of the fascinating illusions, by which human beings suffer themselves to be cheated out of their real happiness.

V. 238, &c. "I mourn for millions; 't is the common lot;  
In this shape," &c.

See this most pathetically elucidated in the Ecclesiastes of Solomon. Who, indeed, has not felt the force of that weeping strain in the history of Job, where it is said, "Man, that is born of a woman, is of few days, and full of trouble: He cometh up—and is cut down—like a flower: He fleeth also as a shadow, and continueth not."

V. 261, &c. ——"Give, and reduce  
Surfeit's dominion o'er you."

—"Take physic, Pomp;  
Expose thyself to feel what wretches feel,  
That thou may'st shake the superflux to them,  
And shew the heavens more just."

*King Lear*, Act iii. Scene 5.

See also Thomson's,

"Ah! little think the gay licentious proud,  
Whom pleasure, power," &c. *Winter Season.*

V. 289, &c. "Such is Earth's melancholy map," &c.—This account of earth's melancholy map, to those who skim lightly over the surface of things, and whose wretched maxim is, "Let us eat and drink, for to-morrow we die;" may, perhaps, be pronounced dark and gloomy. The *design*, however, is equally benevolent and pious. It is evidently drawn in these deep shades, to wean us, if possible, from all the airy dreams and siren songs of human felicity, by which so many thousands are deceived—infatuated—destroyed. It is intended to provoke us to every amiable operation of sympathetic virtue towards our fellow-travellers through this vale

of care; and to lead our views to brighter scenes of never-ending peace and joy in future bliss. Notwithstanding the sad variety of wretchedness with which the picture presents us, who can help esteeming that philanthropy, which says,

“ I would not *damp*, but to *secure*, thy joys.”

V. 39c, &c. “ Be wise to-day,” &c.—This is a hint, which no moralist, heathen or christian, ever failed to press upon our attention. You will meet with it, amidst all the gaiety of an Horace, as well as in the more grave severity of a Persius. *Carpe diem: fugit hora; fugit irrevocabile tempus. Ab hoc momento, pendet eternitas.*

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### NIGHT THE SECOND.

ONE of the principal views of Poetry, was, to form the manners. To be convinced of this, we have only to consider the particular end of the several species of poetry, and to observe the general practice of the most illustrious poets of antiquity. If either the epic poem, the ode, tragedy, comedy, or the pastoral, have been employed to different purposes, it is certain that they are made to deviate from their natural institution; and that, in the beginning, they all tended to the same end, which was, to render men better.

For this beneficial purpose, the reader may expect to meet with a variety of general reflections in this Second Night, on the nature, importance, speed, and value of *Time*—on *Friendship*—and on *Death*.

Ver. 3, &c. “ This midnight centinel, with clarion shrill,  
Emblem of that,” &c.

——“ I have heard,

The cock, that is the trumpet to the morn,  
Doth with his lofty and shrill-sounding throat,  
Awake the god of day.” *Hamlet*.

“ Some say, that ever 'gainst that season comes,  
Wherein our Saviour's birth is celebrate,  
This bird of dawning singeth all night long :

And then, they say, no spirit walks abroad,  
The nights are wholesome ; then no planet strikes,  
No fairy takes, no witch hath power to charm ;  
So hallow'd and so gracious is the time." *Hamlet.*

V. 9, &c. ——— " Life is war,  
Eternal war with woe."

And why? For the origin of all human misery and woe, consult the Mosaic account of the fall of man from a state of original righteousness.

V. 48, &c. " Youth is not rich in time," &c.—From the bills of mortality, it appears, that one half of the human race die under the age of thirty !

V. 59, &c. ——— " Amusement reigns  
Man's great demand ; to trifle, is to live."

The proper and rational idea of *amusement*, is, the occasional diversion of the mind from the habit of thinking too intensely ; the modern perversion of it, is, to prevent thinking at all.

V. 68, &c. " When spirits ebb, when life's enchanting scenes  
Their lustre lose," &c.

What a striking example of this is transmitted to all ages in the history of Cardinal Wolsey !

" This is the state of man : To-day he puts forth  
The tender leaves of hope—to-morrow blossoms,  
And bears his blushing honours thick about him ;  
The third day comes a frost, a killing frost ;  
And when he thinks, good easy man, full surely  
His greatness is a-ripening, nips his root ;  
And then he falls."

V. 141, &c. " Time, in advance," &c.—The artist has very judiciously selected one of the most picturesque images in this whole work, on which to employ his pencil. It is an awful consideration, and highly calculated to arrest our attention to the amazing difference we cannot but perceive between what is already past, and time, that is yet to come.

V. 162, &c. " Cares are employments," &c.—Our situation in this world requires activity. Idleness is the worst of all diseases ; equally injurious to the mind, and to the body. We are placed here by the divine Providence, so as to render industry essential to our

well-being; for, without it, neither the necessaries nor the comforts of our existence can be obtained or enjoyed.

“ All is the gift of industry—whate’er  
Exalts, embellishes, and renders life  
Delightful.”

V. 168, &c. “ We thwart the Deity,” &c.—To seek for happiness upon any plan, but that of conformity to the revealed will of Heaven, is of all labour the most in vain.

V. 188, &c. “ He walks with *Nature*,” &c.—If we might be permitted a correction here, we would rather read,

“ He walks with *Wisdom*,” &c.—

The word, *Nature*, being vague and equivocal, in our opinion, in this application.

V. 200, &c.—“ On the long-destin’d hour,  
From everlasting ages growing ripe,  
That memorable hour,” &c.

The reader of taste and criticism, we presume, will mark this whole passage, as a specimen of the sublime and grand, both in sentiment and in expression. The thought is perfectly new and original; and the close of it is in nothing inferior to, what has been so universally celebrated,

“ The cloud-capt towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve;  
And, like the baseless fabric of a vision,  
Leave not a trace behind.”

V. 256, &c. “ O treacherous conscience,” &c.—Volumes could scarcely say more to the purpose on this theme, than is to be found in these few lines. The moral sense must be strangely benumbed in those, who can read them without serious emotion. The murderer’s account of conscience is, indeed, very finely given by a more ancient writer, when he introduces him saying,

“ I’ll not meddle with it; it is a dangerous thing, it makes a man a coward: A man cannot steal, but it accuseth him; a man cannot swear, but it checks him. It is a blushing, shame-faced spirit, which mutinies in a man’s bosom; it fills one full of obstacles, &c. &c.” *Shakespear*.

V. 298, &c. “ Man sleeps,” &c.—It is this astonishing degree



of moral insensibility to concerns of everlasting import, which the sacred oracles have represented metaphorically by the sleep, and death, of the soul; and which divines have therefore called spiritual death. See this very strikingly delineated in some subsequent lines, 338---349.

V. 360, &c. "Life's little stage," &c.—A more pathetic account of the brevity and vanity of our existence in this world, was never given in fewer lines by mortal pen. An inspired writer seems to have been very tenderly impressed with the same sentiments, when he was composing Psalm xxxix.

V. 432. "But such our gravitation to the wrong."—Heathens saw this; and therefore they exclaimed,

"O curvæ in terris animæ, & cœlestium inanes."

V. 458, &c. "Song, fashionably fruitless, &c."—Nothing is more universally to be lamented than this sad prostitution of poetical genius. The more exquisite its charms, the more fatal its effects.

V. 560, &c. "What if (since daring on so nice a theme)

I shew thee friendship," &c.

Where is the topic, that has ever been dwelt upon with so much celebration and rapture, as that of *friendship*? "How tiresome indeed do all the pleasures of the world appear, when compared with the happiness of a tender, faithful, and enlightened friendship! that high and intimate connexion of the soul, where our inclinations are free, our feelings genuine, our sentiments unbiassed; where a mutual confidence of thoughts and actions, of pleasures and pains, uninterruptedly prevails; where the heart is led with joy along the paths of piety and virtue, and the mind conducted by Happiness into the bowers of Truth; and where advice, consolation, and succour, are reciprocally given and received in all the accidents and sorrows of life!"—Our Author has painted the charm in the most inviting colours; but where, oh! where, is the treasure to be found?

V. 597, &c. "Like birds," &c.—In what consummate beauty of imagery is that common remark, that, "We never learn the true value of blessings, but by their loss," conveyed in these few verses!

V. 615, &c. "The death-bed of the just," &c.—The reader, who wishes to have his soul animated with the pious ambition, this scene is calculated to inspire, must live, as it were, o'er each line, and

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critically observe how every circumstance of it is delineated, so as to affect, amend, and improve the human heart. The composition is wonderful, but the moral is inestimable.

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### NIGHT THE THIRD.

A CORRECT taste, it has been said, is very much offended with Dr. Young's Night Thoughts; it observes, that the representation there given of human life is false and gloomy; that the poetry sometimes sinks into childish conceits or prosaic flatness, but oftener rises into the turgid, or false sublime; that it is perplexed and obscure; and that the general plan of the work is ill laid, and is not happily conducted.

So much, for what is called correct taste. It is certain, however, that this work may be read, and is read, with very different sentiments. It may be found, as a judicious writer has remarked, to contain more touches of the most sublime poetry than any language has produced, and to be full of those pathetic strokes of *nature* and *passion*, which touch the heart in the most tender and affecting manner.

Besides, the mind is sometimes in a disposition to be pleased only with dark views of human life. There are afflictions too deep, to bear either reasoning or amusement. They may be *soothed*, but cannot be diverted. The fine gloom of the Night Thoughts perfectly corresponds with this state of mind. It indulges and flatters the present passion, and at the same time proposes those motives of consolation, which alone can render certain griefs supportable.—We may here observe that secret and wonderful endearment, which the divine Being has annexed to all our sympathetic feelings. We enter into the deepest scenes of distress and sorrow with a melting softness of heart, far more delightful than all the joys which unthinking and dissipated mirth can inspire.

After all, there is a sublime of tender melancholy, almost the universal attendant of genius; and there are many reasons to be assigned, why, in the great scale of things, "it is better to go to the house of mourning, than to the house of feasting; for that is

the end of all men, and the living will lay it to heart."—"The heart of the wise is in the house of mourning, but the heart of fools in the house of mirth,"—

“ And reeling through this wilderness of joy,  
Where Sense runs savage, broke from Reason's chain;  
And sings false peace, till smother'd by the pall.”

Ver. 6, &c. “ O lost to virtue,” &c.

——“ For Wisdom's self

Oft seeks to sweet retired solitude,  
Where, with her best nurse, Contemplation,  
She plumes her feathers, and lets grow her wings,  
That in the various bustle of resort  
Were all too ruffled, and sometimes impair'd.” *Milton.*

V. 145, &c. “ Lean not on earth,” &c.—There is no real peace, but that which surpasseth all understanding; nor any disappointmentless hope, but that which is full of immortality.

“ The soul, for perfect bliss design'd,  
Strives in vain that bliss to find,  
Till, wing'd by *Hope*, at length it flies

Beyond the narrow bounds of earth, and air, and skies.”

V. 165, &c. “ For, oh! the curs'd ungodliness of zeal!”

From the madness of false zeal, and the ravings of fanaticism, pure religion has received some of its most incurable wounds. Witness the inquisition and crusades of the Romish church, and the enthusiastic ranters of the last century. Ecclesiastical history will furnish us with too many instances of this sort; with examples sufficient to make us tremble; equally injurious to the cause of religion, and to the rights of society. For, what is genuine christianity, but a system of divine love? of that love, which hospitably embraces the Turk and the Indian; and which, becoming all things to all men, desireth not the death, but the conversion, of a sinner.

V. 226, &c. “ Heav'n's Sov'reign saves all beings,” &c.—The exceeding depravity of our common nature, is a subject of deep humiliation, and cries aloud to every one of us, in the language of the son of Sirach, “ Pride was not made for man.”

V. 357, &c. ——“ To cling to this rude rock,  
Barren, to *them*, of good,” &c.

Not to say any thing of the picturesque propriety of all this scenery, see the affecting truth it contains, illustrated at large, in the Author's *True Estimate of Human Life*, vol. 5th.

V. 366, &c. "Virtue—she, wonder-working goddess! charms  
That rock to bloom," &c.

A bad man is wholly the creature of the world. He hangs upon its favour, lives by its smiles, and is happy or miserable in proportion to his success. It is the peculiar effect of virtue—such as Christian motives inspire—to make a man's chief happiness independent on all this. To him, success in worldly undertakings is but a secondary object. To discharge his own part in life with integrity and honour, and to set his affections on things above, that are unseen and eternal, is his supreme aim. To Providence he leaves the rest. "His witness is in heaven, and his reward on high."

V. 416, &c. "The mighty basis of eternal bliss."

What an importance and grandeur does this sentiment reflect on human existence!

"Transient, indeed, as is the fleeting hour,  
And yet, the seed of an immortal flow'r;  
Design'd in honour of almighty love,  
To fill with fragrance his abode above:  
Its value, what no thought can ascertain,  
Nor all an angel's eloquence explain."

V. 526, &c. ——"Death is the crown of life;  
Were Death denied," &c.

How much ought that writer to be esteemed, who has grouped together so many ideas to dissipate the horrors of the tomb, and to reconcile the trembling mind to the inevitable approach of Death! If any thing can be more supporting, than what is here advanced, it is the sublime and rapturous strain of St. Paul, in the close of the fifteenth chapter of his First Epistle to the Corinthians. In that reviving view of things,

"Thrice welcome, Death!  
That after many a painful, bleeding step,  
Conducts us to our home, and lands us safe  
On the long-wish'd-for shore. Prodigious change!  
Our bane turn'd to a blessing! Death disarm'd  
Loses his fellness quite. All thanks to HIM,  
Who scourg'd the venom out."

## NIGHT THE FOURTH.

FROM a comparative view of the numerous beauties, in each of the Night Thoughts—of which there are nine—whether in honour of the tuneful nine, or of the graces equal in number, celebrated by an inspired writer, we cannot say—Taste, Criticism, and Piety, will surely give the preference to this.

Notwithstanding the peculiarity of sentiment, by which a masterly writer of the highest reputation has distinguished himself, we have a proof, in this Night, with what advantage sacred poetry may be devoted to the service of religion. We perfectly agree with this great ornament of our nation, that, of sentiments purely religious, it will be found that the most simple expression is the most sublime. But it does not appear to us, that the ideas of Christian theology are too simple for eloquence, or too majestic for ornament; nor, that verse can do no more than delight the ear, and assist the memory. The mind, that is not affected with several passages in *The Christian Triumph*, must be lost to the noblest sensibilities of the human soul.

Sacred history will, no doubt, be read by the more reflective and serious part of mankind—alas! how few!—with submissive reverence, and an imagination overawed and controlled. But there are those, and they are the many, with whom amplification is neither useless nor vain. Thousands will be charmed with divine truth, recommended by the embellishments and harmony of verse, who, it is to be feared, disregard it in its native simplicity.

Ver. 15, &c. “Man makes a death,” &c.

“And yet, ’tis sure a serious thing, to die!  
 What a strange moment must it be, when near  
 Thy journey’s end thou hast the gulph in view—  
 That awful gulph, no mortal e’er repass’d,  
 To tell what’s doing on the further side.  
 Nature starts back, and shudders at the sight.”

V. 82, &c. “The world’s a stately bark,” &c.—The intercourse of the world is the education of vice. Men possessed of the best inclinations are surrounded by so many snares and

dangers, that they all commit some faults every day of their lives, but as they fly from its enchantments to solitude and self-reflection.

V. 111, &c. " Shall we, shall aged men," &c.—When they, who have most reason to be wise, are farthest from it, it sinks the dignity of our common nature; brings, beyond all other enormities, a reproach upon mankind; and gives each individual, as a sufferer in the scandal, a just right to censure, if not to condemn.

V. 122, &c. " And soon as man," &c.—He that has not learned the world, must go out of it, or be made a *jest* and an *unfortunate* in it; he that has learned it, has learned it by the discipline of bitter experience; and, by the time he is well master of the game, his candle is put out. It is hard to learn the world—but harder to unlearn it; and, not to *unlearn* it, will one day prove more fatal.

V. 138, &c. " O thou great Arbiter," &c.—If there be a character on earth, that deserves our ambition, or our envy, it is the character of him, whose heart can breathe out its secret desires in pious effusions, like these. This is that perfection of human excellence, and that consummation of all sublunary felicity, most devoutly to be wished.

V. 144, &c. " What healing hand," &c.—From hence, to the end of this Night, let the reader prepare his mind for the richest assemblage of every thing sublime, tender, interesting, and important, in language and sentiment, that the most refined imagination can indulge, and the most religious taste can enjoy. There is enough here, to exhaust all the powers of critical and pious admiration. It is indeed impossible to believe, on this occasion, without feeling; or, to feel without being fired with such a theme; the grand theme, the very line of life, in all divine revelation.

V. 249. " A midnight awe! a dread eclipse."—Which a learned man of Greece is said to have observed at that time, and to have exclaimed, " That either the God of nature suffered violence, or, that the frame of the world was about to dissolve."

V. 271, &c. — " And did he rise?

Hear, O ye nations," &c.

Nothing can exceed the sublimity and grandeur, with which this animating truth is celebrated, by the spirit of prophecy, in the

twenty-fourth Psalm. Who can read it, without being transported with the glorious manner, in which the triumphant Conqueror is introduced to the mansions of bliss, by the celestial convoy!

V. 318, &c. "Survey the wondrous cure;  
And, at each step, let higher wonder rise."

Sit down, for once, in more than usual meditation, at the foot of the Redeemer's cross—

"Oh, stop! and from the humble base below  
Cast up thy fearful eyes  
To where thy Lord, and love, was crucified!  
So shall the world, and all its vanities,  
Appear like dross—ambition, lust, and pride,  
Shall far, far off, their baleful pow'rs remove,  
And in the pure unspotted mind  
Nothing remain behind,  
But adoration, extacy, and praise."

V. 334. "O what a scale of miracles is here!"—Such a judicious selection of capital circumstances, in order to give them an uniting force, is, by an eminent critic, styled, *grandeur of manner*. And grandeur, being one of the strongest emotions of the human mind, is not easily produced in perfection, but by reiterated impression. The effect of a single impression can be but momentary, and very inferior to that of a grand subject displayed in all its principal parts, and brought together in one comprehensive point of light.

The use of *repetition* never perhaps was shewn to greater advantage than in this unrivalled passage, which may be said to bear away the palm from every other in this whole work.

Neither ought it to be unobserved, that every successive circumstance, in this sublime gradation, revives and enlivens the mind—for, by an uninterrupted series of climax, it is raised to the very summit of mental *elevation*. Every body must have observed the delightful effect of a number of thoughts and sentiments, ingeniously disposed in this ascending series, and making impressions deeper and deeper.

The only possible inconvenience to be apprehended, in this case, is, a depression, as sudden and unpleasing, as the elevation is gradual and enchanting. That, however, is completely obviated here, by the lines which immediately follow—"Bound every heart," &c.

V. 550, &c. "Religion's all. Descending," &c.—*This is what the wisest of the mere sons of men, after an accurate survey of the world's inventory, has called, "The Whole of Man;" and, what a greater than Solomon has pronounced to be, "The one thing needful."*

V. 563, &c. "As when a wretch," &c.—It is this great doctrine of *regeneration*, thus poetically illustrated, which the divine prophet enforced with so much energy upon the surprised attention of Nicodemus. See John, iii.

V. 575. "Religion! thou the soul of happiness."—The one thing necessary for happiness, is common to both worlds; this, and the next. In vain we seek a different receipt for it, one in time, another in eternity. *Religion wanting*, every thing else becomes necessary to happiness, and ineffectual. "A good man shall be satisfied from himself alone." A bad man shall be dissatisfied, with all the world at his command.

V. 647, &c. "Devotion, when lukewarm, is undevout;  
But when it glows," &c.

If there be a God, all our affections are too feeble, all the wings of our soul are too few, to be put forth in pursuit of his favour; and being languid in devotion, is being solemnly undevout. If there be a God, he gave us our *passions*, as well as our reason; they therefore, as well as reason, should assist in his service. Even angels have their passions; nor are any beings on this side the throne of God exempt from the *need* of them.

V. 731, &c. "All-sacred Reason!" &c.—The Deity is all Reason, in nature, conduct, revelation, and commands. The great, invariable, everlasting alternative is, throughout his creation, or reason, or ruin.

V. 738, &c. "Reason rebaptiz'd me, when adult;  
Weigh'd true, and false," &c.

For, when that is preserved, sense submits to reason; and, when sense submits to reason, reason submits to the revealed word of God. And, I must observe, that reason, stooping to revelation, is reason still—only more reasonable; and, its great hazard of error, is all that is lost.

V. 742. "On argument alone my faith is 'built.'"—Let us not, however, misunderstand our Author; for, in another place he has



expressly affirmed, that, "Fallible ratiocination should not be made the grounds of our faith, whose proper basis is, infallible testimony. Nor is it longer faith, than while it rests on *that*."—All, therefore, he can mean to say here is, as he explains himself in the line immediately subsequent, that, reason, properly pursued, will lead on to faith; which is no more than the unreserved submission of our understandings, or the sacrifice of our idolized reason, to God.

V. 755, &c. "Wrong not the Christian; think not Reason your's;  
'Tis Reason," &c.

Volumes have been written upon the all-important subjects of *reason* and *faith*, which have not contained one half the solid and valuable instruction, to be derived from these few lines.

V. 771, &c. "These pompous sons of Reason idoliz'd,  
And vilify'd at once," &c.

The intelligent reader will know, how to apply this inimitable stroke of satire and of wit; and, with what justice it falls on characters of such immortal infamy and shame, as Bolingbroke, Shaftsbury, Chesterfield, and all the lower tribe of infidelity and vice. The sufficiency of human reason is the golden calf, which these men set up to be worshipped; and, in the frenzies of their extravagant devotion to it, they strike at an oak with an osier—the doctrine of God's own planting, and the growth of ages, with the sudden and fortuitous shoots of vanity and imagination.

V. 788. "A Christian is the highest style of Man!"—A Christian should let every body see, what an animation there is in Christianity, above all that the world may admire besides. Christianity should be the boast, as well as the comfort, of our hearts.

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### NIGHT THE FIFTH.

SOME—for pity's sake, we name them not—have very ignorantly objected to this inimitable writer, a want of order and method. To which it might be replied, that, "irregularity and want of method are supportable in men of great learning and genius; who are often too full, to be critically exact; and, therefore, chuse to throw down their pearls in heaps before the reader, rather than be at the pains of stringing them."

Such an apology, however, is quite superfluous. For, as method is of great advantage to a work, both in respect to the writer and reader, it is with pleasure we can discover it, though very ingeniously concealed, in this. If it be not perceived, it must be ascribed to the carelessness of the observer, not to the confusion of the Author.

The various subjects here arranged, and discussed, are, "The importance of contemplating the tomb; suicide; the different kinds of grief; the faults of age; and Death's dread character."

Vcr. 5, &c. — "I grant the Muse

Has often blush'd at her degenerate sons."

Too many poets have exhausted all the wit, eloquence, and graces, they were masters of, to gloss over such vices and crimes in the most bewitching colours, as must have fallen into general contempt, had they not been set off with the ornaments they supplied, as a cover to their deformity and shame.

This is the foundation of the just reproaches, which the wise men among the heathen have thrown upon the poets. Tully himself complains of Homer in particular, that he has ascribed the frailties of men to the gods, instead of giving the virtues of the gods to men. And it was upon this motive, that Plato banished the poets his republic.

V. 49, 50. "The flowers of eloquence, profusely pour'd

O'er spotted vice, fill half the letter'd world."

"What then are they, whose proud conceits  
Superior wisdom boast?

Wretches, who fight their own belief,  
And labour to be lost!

Strict their devotion to the wrong,  
Though tempted by no prize;  
Hard their *commandments*, and their *creed*,  
A magazine of lies,

From *Fancy's* forge: Gay *Fancy* smiles  
At *Reason* plain and cool;

Fancy, whose curious trade it is  
To make the finest fool."

V. 79. "In melancholy dipp'd, embrowns the whole."—

"Thus o'er the twilight groves, and dusky caves,  
Long-sounding ailes, and intermingling graves,

Black Melancholy sits, and round her throws  
 A death-like silence, and a dread repose :  
 Her gloomy presence saddens all the scene,  
 Shades every flower, and darkens every green ;  
 Deepens the murmurs of the falling floods,  
 And breathes a browner horror on the woods." *Pope.*

V. 97, &c. " O thou, bless'd Spirit ! " &c.—If any thing can give real dignity to human nature, in its present low estate, it is this pious elevation of the soul, from dust and earth, to God and heavenly things.

V. 164, 165. —" The world's a school  
 Of wrong, and what proficients swarm around ! " —  
 " Have angels sinn'd ? and shall not man beware ?  
 How shall a son of earth decline the snare ?  
 Not folded arms, and slackness of the mind,  
 Can promise for the safety of mankind.  
 None are supinely good : Through care and pain,  
 And various arts, the steep ascent we gain.  
 This is the scene of combat, not of rest ;  
 Man's is laborious happiness at best.  
 On this side death, his dangers never cease,  
 His joys, are joys of conquest, not of peace."

V. 223, &c. —" Dearly pays the soul  
 For lodging ill," &c.

See this most piously and pathetically lamented, by one of the most distinguished characters, celebrated in the history of the world, in Rom. vii.

V. 253, &c. " Grief ! more proficients in thy school are made  
 Than Genius, or proud Learning, e'er could boast."  
 " Sweet are the uses of adversity,  
 Which, like the toad, ugly and venomous,  
 Wears yet a precious jewel in his head." *Shakespeare.*

V. 264, &c. " And what says Genius ? " &c.—There is nothing with which mankind are apt to be more fascinated than *Genius* : Forgetting, at the same time, that it is not genius, but the application of it, that constitutes its intrinsic worth, or otherwise. For, " with the talents of an angel, a man may be a fool. If he judges

amiss in the supreme point, judging right in all else, but aggravates his folly; as it shews him wrong, though blessed with a capacity of being right."

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NIGHT THE SIXTH.

Ver. 148, &c. "YE born of earth! on what can you confer  
With half the dignity," &c.

"Is all this *rapturous*? Yes, such a rapture, as nothing but gross ignorance, or more fatal infidelity, can forbear. Is not rapture due for felicities inexpressible? And what felicity is so much as second to this? It is the close, frequent, and feeling inspection of these *interiora* of man's sublime condition, as *immortal*, and *redeemed*, which is the highest cordial of human joy, and the richest mine of human thought. A mine deep-dug by few! And yet, without it, man is not more a stranger to the natives of *Saturn*, than to himself. Without it, he must want the true, genuine, vital spirit of a Christian."

V. 213, &c. "The momentary buz of vain renown!  
A name!" &c.

"For what so foolish, as the chase of fame?  
How vain the prize! how impotent our aim!  
For what are men, who grasp at praise sublime,  
But *bubbles* on the rapid stream of time—  
That rise, and fall, that swell, and are no more,  
*Born*, and *forgot*, ten thousand in an hour?"

V. 262, &c. "Fame's flight is Glory's fall—  
Heart-merit wanting," &c.

"But own we must, in this perverted age,  
Who most deserve, can't always most engage.  
So far is *worth* from making Glory sure,  
It often hinders what it should procure.  
Whom praise we *most*? The virtuous, brave, and wise?  
No; wretches, whom in secret we despise."

V. 277. "Great ill, is an atchievement of great power."—

Great men, in the wrong, are powerful engines of mischief; and, like bursting bombs, destroy themselves, and all around them.

V. 393, &c. "When blind ambition," &c.—It is difficult to say, which is more to be admired, in these few lines—the beauty of the composition and imagery, or the utility of the sentiment: Properly regarded, it would make the proudest son of vanity sicken at the thought of his own egregious folly.

V. 442, &c. "O Britain! infamous for suicide!  
An island," &c.

"Self-murder! name it not—our island's shame,  
That makes her the reproach of neighb'ring states.  
Shall Nature, swerving from her earliest dictate,  
Self-preservation, fall by her own act?  
Forbid it, Heaven!—Dreadful attempt!  
Just reeking from self-slaughter, in a rage  
To rush into the presence of our Judge!  
As if we challeng'd him to do his worst,  
And matter'd not his wrath! Unheard-of tortures  
Must be reserv'd for such!"

What then ought we to think of a celebrated philosopher and historian of our own times, who has consigned his memory to deserved infamy, by a posthumous essay in defence of suicide? *Horresco referens!*

V. 468, &c. "Sink into slaves," &c.—Does not the doctrine of *materialism* give a kind of secondary sanction to this brutal degeneracy?

V. 495, &c. "When by the bed of languishment," &c.

"*Ut pictura poesis.*"—If this is not painting to the life, what is? In descriptive poetry, not even *Thomson* himself has any thing superior—to say nothing of its moral uses.

V. 573, &c. "'Tis immortality, 'tis that alone,  
Amid life's pains," &c.

If such be the astonishing inspiration of a becoming sense of its immortality upon the human soul, how very pitiable was the comparative ignorance of the unenlightened heathens, in this respect! and, what infinite obligations are we under to Him, "who hath abolished death, and brought life and immortality to light by the Gospel?"

V. 603, &c. "Enthusiastic this? Then all are weak  
But rank enthusiasts," &c.

I cannot forbear this opportunity to observe, that it is a great abuse of language, to call none but religious persons enthusiasts. "Enthusiasm is found in every form and opinion of life. The orator and the poet, the hero and the politician, may all be enthusiasts. Enthusiasm, in the very nature of things, must be of as many kinds, as those objects are, which can kindle and inflame the imaginations, desires, and wills of men: And to appropriate enthusiasm to religion, is the same ignorance, as to appropriate love to religion: For enthusiasm, or, a kindled, enflamed spirit of life, is as common, as universal, as love is. The grammarian, the critic, the connoisseur, the antiquary, the philosopher, and the virtuoso, are all of them enthusiasts, though their heat is only a flame for a straw."

V. 622, &c. "Are there, who wrap the world so close about them,  
They see no farther," &c.

Mirth at a funeral is scarce more indecent, and unnatural, than a perpetual flight of gaiety, and burst of exultation, in a world like this: A world, which may seem a paradise to fools, but is an hospital with the wise: A world, in which bare escape is a prime felicity. *Effugere, est triumphus.*

"Go then, forgetful of its toil and strife,  
Pursue the joys of this fallacious life;  
Like some poor fly, who lives but for a day,  
Sip the fresh dews, and in the sunshine play,  
And into nothing then dissolve away.—

Are *these* our great pursuits? is this to live?

These all the hopes this much-lov'd world can give?"

V. 650, &c. "Thou, whose all-providential eye surveys,  
Whose hand directs," &c.

This is that genuine spirit of true devotion, which in all its efforts for the good of mankind, and for personal excellence and felicity, lifts the soul to heaven, for that supernatural assistance, of which its own intellectual weakness, and its impotent exertions, always stand in need.

V. 704, &c. "Shall Man alone," &c.—See this idea most sublimely argued in another view, by an inspired writer, in 1 Cor. xv.

V. 734. "Analogy! Man's surest guide below."

Consult the learned and pious Bishop Butler's admirable illustration of this truth; which, every man of science and inquiry should blush, not to have read.

V. 814, &c.—" 'Tis moral grandeur makes the mighty man.

How little they," &c.

"No man is really great, till he sees that every thing in this world is little. Great is he, and he alone, who makes the whole creation, and its amazing Cause, the *circumference*; and his own *true interest*, the *centre*, of his thoughts: Who has strength and steadiness, to weigh in perpetual and in equal balance, right and wrong, body and soul, time and eternity, nature and God; and so weighing, to disdain any very anxious thought, for less than the greatest good his limited nature admits, and his all-powerful God has promised to bestow."

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### NIGHT THE SEVENTH.

Ver. 109. "Is scarce a milder tyrant than Despair."—

"The ample proposition that Hope makes

In all designs begun on earth below,

Fails in the promis'd largeness: Checks and disasters

Grow in the veins of action, highest rear'd;

As knots, by the conflux of meeting sap,

Infect the sound pine, and divert his grain

Tortive and errant from his course of growth." *Shakeſpear.*

V. 121. "And makes his hope, his sublunary joy."

"The old story of *Pandora's* box [which many of the learned believe was formed among the Heathens, upon the tradition of the fall of man] shews us, how deplorable a state they thought this present life, without *hope*. To set forth the utmost condition of misery, they tell us, that our forefather, according to the Pagan theology, had a great vessel presented him by *Pandora*. Upon his lifting up the lid of it, says the fable, there flew out all the calamities and distempers incident to men, from which, till then, they had been exempt. *Hope*, who had been inclosed in the cup with so much bad company, instead of flying off with the rest, stuck so close to the lid of it, that it was shut down upon her."

V. 131, &c.

—“ Then

With more success the flight of hope survey,  
Of restless hope, for ever on the wing.”

“ Rise, heavenly visions! rise,  
And every vain delusive hope control;  
Let real glory charm thine eyes,  
And real happiness enchant thy soul!  
Hail glorious dawn of everlasting day,  
Though faintly seen!”—

V. 205, &c. “ When to the grave,” &c.—How admirably is this appeal introduced! and how much is it calculated to strike the finest feelings of the human soul! But infidels are as much hardened to every amiable sensibility, as they are lost to the sublime of piety and virtue.

V. 290, &c. “ Or own the soul immortal,” &c.—Nothing to be found in human composition, ever exceeded the spirit of these lines, either for pointed energy, or for manly satire. If Infidelity could be shamed out of its brutish affectation and vanity, this alone were sufficient for that benevolent purpose.

V. 329. “ Reason is guiltless; Will alone rebels.”

Or, as a poet of less gravity has differently expressed the same thing, it will be found universally true, that,

“ He, that’s *convinc’d*, against his *will*,  
Is of the same opinion still.”

V. 430. “ These delicate moralities of sense.”

Is not this perfectly original, and exquisitely imagined?

V. 464, &c. “ Is faith a refuge,” &c.—If *Faith* be a refuge from the labyrinths in which our reason is involved, and from the miseries with which our existence is unavoidably embittered, can it be recommended with too much zeal, and enforced with too much ardour?

V. 993, &c. “ Know’st thou th’ importance of a soul immortal?  
Behold,” &c.

“ The devastations of one dreadful hour  
Shall the Creator’s six days work devour.  
A mighty, mighty ruin! yet one *soul*  
Has more to boast, and far outweighs the whole;  
Exalted in superior excellence,  
Casts down to nothing such a vast expence.



“ Think deeply then, O Man, how *great* thou art ;  
 Pay thyself homage with a trembling heart ;  
 What angels guard, no longer dare neglect,  
 Slighting thyself, affront not God’s respect.  
 Enter the sacred temple of thy breast,  
 And gaze and wonder there a ravish’d guest ;  
 Gaze on those hidden treasures thou shalt find,  
 Wander through all the glories of thy mind.”

And if you wish for still more exalting views of the worth and importance of the human soul, go, study it in the whole economy of grace—in the grand scheme of redemption—in the sacrifice on mount Calvary ; and then ask thyself, “ What shall it profit a man, though he should gain the whole world, and lose his own soul ?”

V. 1195, &c. “ Is it in words to paint you ?” &c.—With such a portrait of *Infidelity* before his eyes—and the features, so strictly just and true—who does not start back with horror at the sight ?

V. 1223, &c. “ This is free-thinking,” &c.—A more ennobling idea of *freedom of thought*, was never yet conveyed through the medium of language. It is nervous—comprehensive—grand.

V. 1269, &c. “ Eternity’s vast ocean lies before thee ;  
 Give thy mind sea-room,” &c.

Such is the advice all heaven would give, were they permitted to address us on this most interesting of all subjects.

V. 1349, &c, “ An honest Deist,” &c.—It is impossible for one, who is aiming at the favour of God above all things, to reject an offered revelation, without inquiring into its title to the high character it assumes ; and it is as impossible for a reasonable man to reject the Christian revelation, if he does inquire. He, therefore, who continues a Deist, in a land enlightened by the Gospel, must be wanting, either in goodness, or in reason ; must either be criminal, or dull. None, therefore, can be more mistaken than they, who profess Deism for the credit of superior understanding, or for the sake of exercising a more pure and perfect virtue. Yet these are the only pretences, which they do, or dare, avow, for their fatal choice.

V. 1360, &c. “ Read, and revere the sacred page,” &c.—Study the sacred Scriptures, said a celebrated philosopher of our own country : They have God for their Author ; salvation, for their end ; and truth, without any mixture of error, for their matter.

V. 1441. “Reason is upright stature in the soul.”

A more elegant and judicious definition of Réason has never yet been proposed to the human understanding. Were it universally admitted, till a better can be found, we should no more be disgusted and tortured with such monstrous enormities as are continually obtruded upon us, under the insinuating and prostituted sanction of Reason—falsely so called.

V. 1464, &c. “Hope, like a cordial, innocent,” &c.—No kind of life is so *happy*, as that which is full of hope; especially when the hope is well-grounded, and when the object of it is of an exalted kind, and in its nature proper to make the person happy, who enjoys it: And a life of true religion is that, which most abounds in a well-grounded hope, and such an one as is fixed on objects, that are capable of making us entirely happy.

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### NIGHT THE EIGHTH.

WHEN the celebrated Author of this immortal work wrote his *True Estimate of Human Life*, the professed design of which was, to put this world in the balance, and to examine the value of *things on earth*, he promised a second discourse; to vindicate divine Providence from prevailing imputations, and teach us how to think and judge of *things above*, and give them that preference they so justly deserve.

That promise, in its original idea, was never performed. The omission, however, is abundantly supplied by the contents of the Eighth Night: In which, the true and false, of every thing that bears the name or semblance of *ambition, pleasure, wisdom, and riches*, are most admirably discriminated, and compared, for the noblest purposes.

“To VIRTUE only, and her friends, a friend;  
The world beside may censure, or commend.”

Vcr. 8, &c. “Man of the world!” &c.—Who will dare say, that he who declines, or falls from the noble and elevating object above mentioned, and the glorious hopes it inspires, into the bar-

ren field of amusement and trifle; or into the bestial abyss of voluptuous gratifications, for his portion; who will dare affirm, that such a character differs not as much from the right-reason, the true dignity, and real happiness of a man, as a quadruped differs from him in form? It is not the *form*, but the *manners*, which make humanity. The mould, in which we are cast, only shews what we *should be*; nothing but our conduct can ascertain what we *are*.

V. 14. — “The Castalian font.”—A fountain, sacred to the Muses.

V. 15, &c. — “If she,  
My song invokes, Urania,” &c.

Urania is the Muse, which extended her care to all divine or celestial subjects; such as, the hymns in praise of the Gods, the motions of the heavenly bodies, and whatever regarded philosophy and astronomy.

V. 97. “Where gay delusion darkens to despair.”

Almost the whole book of *Ecclesiastes* might be transcribed as a scriptural support of what is here said; and its Author, it is well known, received wisdom as an immediate gift from God, in superiority to all mankind.

V. 118. “And fills his chronicle with human woes.”

For what, in *fact*, is human happiness? A word! A notion! A day-dream! A wish! A sigh! A theme to be talked of! A mark to be shot at, but never hit! A picture in the head, and a pang in the heart, of Man! Wisdom recommends it gravely; learning talks of it pompously; our understanding listens to it eagerly; our affections pursue it warmly; and our experience despairs of it irretrievably.

V. 420. “Prometheus!”—Who is fabulously reported to have stolen fire from heaven; for which he was chained on mount Caucasus, where a vulture was commissioned to prey upon his liver; which, that his torment might be endless, was constantly renewed at night, in proportion to its decrease by day. The application of this allusion to the present subject has peculiar spirit and aptness.

V. 427, &c. “Dost grasp at greatness?” &c.—Nothing, says *Longinus*, can be great, the contempt of which is great. The possession of wealth and riches cannot give a man a title to greatness, because it is looked upon as greatness of mind to contemn these

gifts of fortune, and to be above the desire of them. There are far greater men, who lie concealed among the species, than those who come out, and draw upon themselves the eyes and admiration of mankind.

V. 477, &c. "An humble heart, his residence," &c.—It is absolutely impossible for imagination to conceive, or eloquence to express, any thing more sublime than that passage in the prophetic writings, referred to in this place. Is. lvii.

V. 516, &c. "Unlike all other vice, it flies,

In fact, the point, in fancy most pursued."

"The proud man," says a brilliant writer, "see!—he is sore all over: Touch him, you put him to pain; and though, of all others, he acts as if every mortal were void of sense and feeling, yet is possessed of so nice and exquisite a one himself, that the slights, the little neglects and instances of disesteem, which would be scarce felt by another man, are perpetually wounding him, and oft-times piercing him to the very heart."

V. 655. "Glide then, for ever, *Pleasure's* sacred stream."

Only such pleasures, as have the Divine Being for their immediate object, and eternity for their end, can always satisfy. Such pleasures are approved by reason, ripened by age, and are satisfactory in every period of life.

V. 691, &c. "Is Virtue then, and Piety the same?"

No; Piety is more; 't is Virtue's source."

See this very important idea pursued, with equal elegance of style, and ability of argument, by Dr. Blair, in vol. i. serm. 1.

V. 710, &c. "A soul, in commerce with her God, is Heav'n;  
Feels not," &c.

"To thee, O Devotion! we are indebted for the highest improvement of our nature, and much of the enjoyment of our life. Thou art the support of our virtue, and the rest of our souls, in this turbulent world. Thou composest the thoughts. Thou calmest the passions. Thou exaltest the heart. Thou art the balm of the wounded mind. Thy sanctuary is ever open to the miserable. Thou beginnest on earth the very temper of Heaven; and in thee the blessed inhabitants thereof eternally rejoice."

V. 768. "Too happy to be sportive, he's serene."

Where there is the least happiness, there is often the most laughter.

The former arises from thought, the latter from the want of it. *Tinnit, inane est*, is true to a proverb. Laughter is from the pulse; serenity from the heart. That may give a momentary flash of pleasure; this alone makes a happy man. And happy men there may be, who scarce ever laugh: And in a situation, where reason calls for the reverse, there is not in nature a more melancholy thing than mirth.

V. 812. "A constant and a sound, but serious joy."

In the boundless field of licentiousness, some bartered joys may rise, that look gay, more especially at a distance; but they soon wither. No joys are always sweet and flourish long, but those, which have self-approbation for their root, and the divine favour for their shelter.

V. 1072. "Now see the man immortal," &c.—Whatever may be the beauties of sentiment, expression, or fancy, which the art of criticism may be able to select from any admired author, whether ancient or modern, nothing can be produced either equal or similar to the portrait in this, and the following hundred and fifty lines. Let the impartial reader study it accurately, and then see, whether a Christian is not the highest style of Man; him, I mean, who lives as such.

V. 1235, &c. "Pernicious talent!" &c.—Infidels, and free-thinkers, as they have presumed to call themselves, have laboured much to sanctify the use of wit, by laying it down as a maxim, that, *Ridicule is the test of truth*. To determine this point, about which so much has been said, we need ask only a single question: Which is sooner *laughed* out of countenance, a man of integrity and virtue, or a villain and a fool? The fact is, "you may as well attempt to silence an echo by strength of voice, as a wit by the force of reason. They both are but the louder for it: They will both have the last word. How often hear we men with great ingenuity supporting folly! that is, by wit destroying wisdom; as the same sort of men, by pleasure destroy happiness; prone to draw evil out of good, and set things at variance, which by nature are allies. Pleasure *then* calls for our compassion, and wit for our contempt."

V. 1360, &c. "Eternity depending on an hour,  
Makes serious thought," &c.

"Ah! my friends! while we *laugh*, all things are *serious* round about us. God is serious, who exerciseth patience towards us; Christ is serious, who shed his blood for us; the Holy Ghost is

serious, who striveth against the obstinacy of our hearts; the holy Scriptures represent the most serious and awful matters; the whole creation is serious in serving God, and us; all that are in heaven or hell are serious; how then, can we be gay?"—To give these excellent words their full force, it should be known, that they came from a courtier, as eminent as England ever boasted.

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### NIGHT THE NINTH.

“It has been observed, that a good taste and a good heart commonly go together. But that sort of taste, which is constantly prying into blemishes and deformity, can have no good effect, either on the temper, or the heart. The mind naturally takes a taint from those objects and pursuits, in which it is constantly employed. Disgust often recurring—as it necessarily must, on the fastidious critic—spoils the temper, and a habit of discriminating too nicely, contracts the heart; and by holding up to view the faults or weaknesses of a character, not only checks all the benevolent and generous affections, but stifles all the pleasing emotions of love and admiration.”

“What ought chiefly to be regarded in the culture of taste, is, to discover the *beauties* in the works of nature and art, which might otherwise escape our notice. This is the most pleasing and useful effect of *criticism*; to display new sources of pleasure and utility, which may be unknown to the bulk of mankind: And, it is only so far as it discovers these, that taste can with reason be accounted a blessing.”

Ver. 8, &c. “Thus I, long travell’d,” &c.

“And may at last my weary age  
Find out the peaceful hermitage,  
The hairy gown, the mossy cell,  
Where I may sit, and rightly spell  
Of ev’ry star that Heav’n doth shew,  
And ev’ry herb that sips the dew;

Till old experience do obtain

To something like prophetic strain." *Milton.*

V. 22. "Till, haply, wak'd by Raphael's golden lyre."

That Raphael, whom our unrivalled Milton has represented holding parley with our first parent in paradise, before his fall from a state of original innocence and bliss.—See *Par. Lost*, Book 7.

V. 39, &c. "When Nature's blush by custom is wip'd off,  
And conscience," &c.

In this degeneracy of character, no object beneath the canopy of heaven can be so pitiable, as a human being. Yet such there are! And who can forbear exclaiming at the sight—

"Sin! what a monster hast thou made  
Of th' human form divine!"

V. 49, &c. "No joy, no glory, glitters in thy sight,  
But through the thin partition," &c.

What, but the richest imagination, could have grouped such an assemblage of imagery, so expressive, in such perfect harmony, in point of composition, and yet so admirably calculated to touch the soul. Its analogy in nature, is something like that dark cloud, tinged indeed with a golden border, but from whence are ready to burst the forked lightning, the thunder's roar, and the rattling hail.

V. 106, &c. "Nor Man alone; his breathing bust expires;  
His tomb is mortal: Empires die," &c.

"*To die*, is the great debt and tribute due to Nature: Tombs and monuments, which should perpetuate our memories, pay it themselves; and the proudest pyramid of them all, which wealth and science have erected, has lost its apex, and stands obtuncated in the traveller's horizon. Kingdoms and provinces, towns and cities, have they not their periods? And when those principles and powers, which at first cemented and put them together, have performed their several revolutions, they fall back, and come to an end."

V. 127, &c. ——"Of one departed world  
I see the mighty shadow," &c.

This striking representation of the antediluvian world, in the attitude of weeping at the approaching dissolution of another, is not

only an original beauty, but an admirable illustration of the descriptive powers of language—as far exceeding what can be expressed in any other mode.

V. 133. “ But, like Cassandra, prophesies in vain !”

Fabulous history records, that Apollo granted her the gift of prophecy : But, she was looked upon by the Trojans, as insane—and was even confined—and her predictions totally disregarded.

V. 135, &c. “ For, know’st thou not,” &c.—In these seventeen lines, the moral government of God, in his providential dispensations, is illustrated and enforced, in a manner equally calculated to instruct, and to alarm.

V. 157, &c. — “ At the destin’d hour,  
By the loud trumpet summon’d,” &c.

The astonishing beauties of sublimity, sentiment, and expression, will rush upon us so fast, from this part, to the end, that it will be impossible, upon our plan, to point them out with any minute particularity. They form together a constellation of the descriptive, picturesque, and grand. The reader of taste and morals will survey them accordingly.

V. 173, &c. — “ O how unlike  
The Babe at Bethlehem,” &c.

“ Triumphant King of glory ! Soul of bliss !  
What a stupendous turn of fate is this !  
O whither art thou rais’d, above the scorn  
And indigence of *Him* in Bethlehem born !  
How chang’d from *Him*, who meekly prostrate laid,  
Vouchsaf’d to wash the feet, Himself had made !  
From *Him*, who was betray’d, forsook, denied,  
Wept, languish’d, pray’d, bled, thirsted, groan’d, and died !  
Hung, pierc’d and bare, insulted by the foe,  
All heav’n in tears above, earth unconcern’d below !  
“ Here high enthron’d th’ eternal Judge is plac’d,  
With all the grandeur of the GODHEAD grac’d ;  
Stars on his robes in beauteous order meet,  
And the sun burns beneath his awful feet.” *Young’s Last Day.*

V. 196, &c. “ At midnight, when mankind is wrapp’d in peace,  
And worldly fancy feeds,” &c.

Consult St. Matthew’s Gospel, chap. xxv.



V. 235, &c. "Thrice happy they, that enter now the court,  
Heav'n opens in their bosoms," &c.

Some men, says St. Augustine, admire the heights of the mountains, the huge waves of the sea, the steep falls of rivers, the compass of the ocean, and the circuit of the stars, and pass by *Themselves*. *Nemo in sese tentat descendere*, says the Roman satirist.

V. 341, &c. "The goddess, with determin'd aspect, turns  
Her adamantine key's enormous size," &c.

I know not whether this passage does not exceed, in the *terribly sublime*, those memorable lines in Milton—*Par. Lost*, B. ii. l. 871—883.

V. 374. "All, all is right, by God ordain'd, or done."—

"Cease then, nor ORDER imperfection name:

Our proper bliss depends on what we blame.

All nature is but art, unknown to thee;

All chance, direction, which thou canst not see;

All discord, harmony not understood;

All partial evil, universal good:

And, spite of pride, in erring reason's spite,

One truth is clear, *Whatever is, is right.*"

V. 390, &c. "All evils natural, are moral goods;

All discipline, indulgence," &c.

In these few lines is contained, and *sublimed*, if the expression may be permitted, all that Mr. Pope has laboured, with so much poetic elegance and philosophical ingenuity, through his whole *Essay on Man*.

V. 445, &c. "Ills!—there are none," &c.—To teach us the two great lessons of *humility*, and *resignation*, we should never forget, that, our moral depravity is the real source of all our natural misery.

V. 448. "Begot by Madness, on fair Liberty."

Liberty enjoyed, is indisputably one of the most inestimable privileges of man; but, let it ever be remembered, that the greatest evil that can befall individuals, or nations, is liberty perverted and abused.

V. 526, &c. "Through many a field of moral and divine

The muse has stray'd," &c.

And never, in the history of human nature, were poetical abilities applied with greater reputation to the author, or with more benevolent and noble purposes towards mankind, than in the present instance.

V. 541. — “ These thoughts, O Night ! are thine.”—

“ Now, while the drowsy world lies lost in sleep,  
Let me associate with the serious Night,  
And Contemplation, her sedate compeer :  
Let me shake off th’ intrusive cares of Day,  
And lay the meddling senses all aside.

“ Where now, ye lying vanities of life !  
Ye ever-tempting, ever-cheating train !  
Where are ye now ? and what is your amount ?  
Vexation, disappointment, and remorse.” *Thomson.*

V. 543, &c. — “ So, Cynthia (poets feign),  
In shadows veil’d,” &c.

The fable of Endymion’s amours with Diana, or the Moon, arises from his knowledge of astronomy ; and, as he passed the night on some high mountain, to observe the celestial bodies, it was reported that he was courted by the Moon.

V. 565. “ And what, O Man ! so worthy to be sung ?”  
See Hervey’s Contemplations on the Starry Heavens.

V. 583, &c. “ Thou ! who didst touch the lip,” &c.—See subline and beautiful specimens of this, in Psalms viii. and xix.

V. 644. “ ’Tis Nature’s system of divinity.”  
And so it is treated by an inspired penman, in Rom. i.

V. 697, &c. “ The planets of each system represent  
Kind neighbours,” &c.

What, but a mind most amiably benevolent, could have conceived so charming an idea, as this ! And, what a comparative paradise would this earthly scene afford, were this political and social attraction to pervade all ranks of people !

V. 789, &c. “ Night opes the noblest scenes,” &c.—

———“ At night the skies,  
Disclos’d and kindled by refining frost,  
Pour every lustre on th’ exalted eye.  
A friend, or book, the stealing hours secure,  
And mark them down for wisdom.” *Thomson.*

V. 835, &c. “ A God alone can comprehend a God ;  
Man’s distance how immense !” &c.

Stretch thine imagination, frail, but haughty creature ; try the efforts of thy genius ; elevate thy meditations ; collect thy thoughts ;

see whether thou canst attain to comprehend an existence without beginning, a duration without succession, a presence without circumference, an immobility without place, an agility without motion, and many other attributes, which the mind can conceive, but which language is too imperfect to express. See—weigh—calculate: “Canst thou by searching find out God? canst thou find out the Almighty to perfection? It is as high as heaven, what canst thou do? Deeper than hell, what canst thou know?”

V. 989, &c. “Perhaps a thousand demigods descend

On every beam we see,” &c.—

—— “Nor think, though men were none,  
That Heav’n would want spectators, God want praise:  
Millions of spiritual creatures walk the earth  
Unseen, both when we wake, and when we sleep:  
All these, with ceaseless praise, his works behold,  
Both day and night.” *Milton.*

V. 1045, &c. “Call it, the breast-plate of the true High-priest,  
Ardent with gems oracular,” &c.

The allusion here, is to one of the most remarkable ornaments in the dress of the Jewish high-priest, under the Mosaic economy. The reader will meet with it in Exod. xxviii; and will employ his time to the most beneficial purpose, by studying the whole history in its evangelical application to the official character of our great High-priest, who is passed into the heavens, Jesus, the Son of God; the sole Original, and Author, of all the light and perfection of nature, of grace, and of glory.

V. 1328, &c. “Open mine eyes, dread Deity! to read

The tacit doctrine of thy works!” &c.

How sublime and comprehensive is this invocation to the Divine Being! Nor does the dignity of man ever appear in so noble a point of view, as when the human mind is thus engaged in religious intercourse with its God; its Creator, Preserver, and End.

V. 1353, &c. “In ev’ry storm, that either frowns, or falls,

What an asylum has the soul in *pray’r!*”

Admitting this—and who, that has ever made the experiment, will deny it?—what a cool, determined enemy to his species, must the infidel and philosopher be, who would reason away the use and ex-

cellency of this support and cordial under all the countless ills, which flesh and blood is heir to!

V. 1387. "Divine contemplate, and become divine."

So reasoned, and so thought, the great apostle of the Gentiles, when he said, in the language of inspired writ, "We all with open face, beholding as in a glass the glory of the Lord—in the person of Jesus Christ—are changed into the same image, from glory to glory, by the Spirit of the Lord!"

V. 1394, &c. "Take God from nature, nothing great is left;  
Man's mind is in a pit," &c.

Nothing can be more beautiful, than the history of nature, when it is united to that of religion. Nature is nothing, without God. Without being any part of what composes the universe, he is the movement, the sap, and the life of it. Let his activity cease, eternal darkness must take place of light, and the universe become its own grave. Certainly, human reason only digs frightful precipices for itself, when it hearkens to nothing, but to the passions and senses; and reason, without faith, can do no more for us, than render us the objects of pity or contempt.

V. 1461, &c. "Grant matter was eternal," &c.—An eternal world offers a thousand greater difficulties, than an eternal intelligence. Then, why prefer the former? Is this reason? Is it not rather, *Cum ratione insanire?*

V. 1715, &c. "In ardent contemplation's rapid car,  
From earth," &c.

A more sublime and instructive flight of imagination than this, is no where to be found within the compass of human science. The attentive admirer of this work, will follow the author in his celestial travels with increasing pleasure and astonishment through one hundred and forty lines: Nor let that occasional stroke of satire and reproof to a world called Christian, pass unnoticed—"Is your Redeemer scorn'd?"

V. 2074, &c. "For I have peep'd into thy cover'd heart,  
And seen," &c.

Never, to be sure, were infidels and infidelity exhibited in colours more lively, more disgraceful, or more just, by any writer who has taken pains to expose their folly, to correct their mistakes, or to con-

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found their vain pretences to superior discernment, and expansion of mind.

V. 2096, &c. "By Silence, Death's peculiar attribute;  
By Darkness," &c.

The solemn, moral grandeur of this address, may be classed among the author's inimitable peculiarities, and merits especial regard.

V. 2176, &c. — "Sleep's dewy wand  
Has strok'd my drooping lids," &c.

There is not a more common topic with the poets than sleep; and, notwithstanding the celebrity of our Shakespear, he has not touched it himself, in his Second Part of Henry the Fourth, with a more masterly pen, than this Author, in these lines. And how does he leave him far, far indeed behind, in that improving transition, which immediately accompanies it! that devout address to the eternal Giver and Source of all good—THE TRIUNE GOD! The sublime, the grand, and the useful, of this whole address, is superior to all critical elucidation, or praise. Unwilling to divert the reader's thoughts from so great an object, upon which, it is equally his wisdom, his virtue, and his bliss, for ever to dwell, we close our remarks, with,

"O thou supremely good!  
Great self-existent! all-creating Power!  
Whom jarring elements unite t' obey;  
Whom earth and heav'n revere, adore, and serve;  
O grant us understanding to descry,  
Through error's mists, th' unvarying steady way,  
That leads to *Truth*, to *Glory*, and to *THEE!*"

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